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PHASES OF DEMOCRACY

Democracy as a Historical Phenomenon

MANY YEARS AGO, while I was a student in Freiburg, I met a young seminarian who confided to me: "I would sometime like to make a speech about a subject that interests me very much." I inquired: "What is that subject?" He replied: "The subject is this: What guarantee have I that as I walk down the street someone will not bash my head in?" I was surprised, and remarked that this was certainly a remarkable subject for a talk. The seminarian continued, "Do you really believe that you can take it for granted that no one will hit you over the head as you walk down the street?" That young seminarian was Romano Guardini.

Many years later at a social affair in Washington, I sat next to a consul who had been graduated from Harvard University. We got to talking about democracy and this rather blase diplomat remarked: "There is a lot of talk about democracy. In my opinion, democracy is only a set of measures and precautions intended to keep me from getting hit over the head as I walk down the street." I was struck by the similarity between Guardini's theme and the view of this American diplomat. The longer I lived in the United States, the clearer became to me that a development was taking place on another plane, namely, the idea that democracy had something to do with man's salvation, that democracy must be considered a philosophy, a secularistic philosophy, it is true, but the one philosophy by which man can work out his salvation. Something of this concept of democracy as a philosophy seems to underlie American policy in this Germany that has been freed of Nazism.

We have here a remarkable picture: On the one hand, democracy conceived as the instrumentality which is to prevent life from degenerating into mutual murder, and on the other

hand, the concept of democracy as a philosophy on which man's salvation absolutely depends and which, therefore, must radiate into every phase of human life. Democracy must therefore reach out from its political sphere and attempt to democratize every department of life. We will return to this point later; but for the moment let us keep in mind that democracy is a political concern and serves the political order of things.

Quite a few pertinent things have been said about democracy since ancient times. I think it was in 1936 that Prof. Aloys Hermens read aloud some critical remarks about democracy and asked me to identify the author. I replied that the criticism was probably from Hitler's *Mein Kampf*, but Hermens countered: "That was written by Aristotle two thousand years ago." The Greek philosopher had taught that democracy was one of three basic forms of man's political existence. One of these is monarchy, the second is aristocracy, and the third basic form is "*Politie*." Now, according to Aristotle, all three have parallel forms of deterioration; the deterioration of monarchy being tyranny, that of aristocracy being oligarchy, and the deterioration of *Politie* being democracy, that state of things, in a word, in which the mob rules.

From this we conclude, and the conclusion is borne out by experience, that democracy as a form of political existence is a historical phenomenon and not a natural form of human political existence. Democracy is a definite historical form which appears and disappears and is dependent on certain definite postulates. This is one point, and it is important. The second point is that democracy essentially denotes rule and domination. We are not as conscious today that democracy denotes domination as were the ancient thinkers. This is due to a very interesting reason.

Modern Democracy and Liberalism

In modern democracy we have a union of liberalism with individualism on the one hand, and with the political form of democracy on the other.

* An address delivered on the occasion of the diocesan assembly of the Catholic Men's Association of the Archdiocese of Cologne on the day of prayer and penance, November 17, 1951.

We have here an unusual merging of what is essentially liberalism with democracy as a political entity. History has known democracies that were not constructed in this manner, for example, the Greek democracy before its decline. The Calvinistic democracy in Geneva during the fifteenth century was dominated by religion, and the leaders of the church ruled. No one dared assert that the individual had any freedom; the whole political structure was based on religion, on the "word of God" according to Calvin. The democracy in Holland during the seventeenth century was founded on a similar religious basis. This is also true of the primitive form of American democracy as we find it in the states along the Atlantic coast. Here again democracy rests on a clear and sharply defined religious basis. A characteristic of modern democracy, however, is that it is supported by modern liberalism in its various forms, for example, modern socialism. Democracy, therefore, is not a "natural" political form; it is rather one of many possible forms of human society that develop and decline in the dynamic processes of history.

Democracy's Law of Change and Development

In democracy as a historical phenomenon certain changes take place, and in democracy as a political form the laws of political development are operative. My attention was drawn to this point while I was reading the works of a writer who is little known today, but who deserves our attention at this time. The Spanish writer and statesman, Donoso Cortez (1809-1853), declared in a speech in 1849 that when the monarchy of Louis Philippe had fallen, the final form of monarchy had come to an end. He called this "final form of monarchy" the "monarchy of prudent adjustment," a pragmatic monarchy, one that has forgotten its principles and maintains itself in existence only by prudently and shrewdly adjusting itself to the demands of the time, and finally is destroyed by its own shrewdness. He distinguished between this "monarchy of prudent adjustment" and that monarchy which rested on Providence and had, therefore, a religious foundation. Among such monarchies with a religious basis he placed the medieval kingdoms. He goes on to say that these medieval kingdoms were replaced by monarchies of empty glory and success, such as the monarchy of Louis XIV. This "Grand Monarchy" finally became, under Louis Philippe,

the "monarchy of prudent adjustment." Co therefore distinguished between three phases monarchy, which follow in historic succession. The monarchy based on Providence* is succeeded by the monarchy based on glory and fame of ruler, which in turn is followed by the monarchy of pragmatic adjustments. This last form is a period of decline.

I think this theory can be applied to the development of democracy. Many democracies have been founded on a religious basis, particularly Christianity. The democracy of the Swiss public of the thirteenth century appealed to authority of God and was inaugurated "in the name of the Holy Trinity"; the Puritan democracies and that of Holland did the same. Gradually we see how this appeal to divine authority disappears and is replaced by the appeal to human reason. Modern democracy seeks the support of human reason. Slowly this form of modern democracy is changed into the form of pure adjustment and expediency. During this last phase democracy becomes more and more a slogan and a device to be used for political purposes. These are the sure signs of decline. We see today in Russia, in the Eastern Zone and in the satellite states how the democratic idea has become nothing more than a slogan, while absolutism has actually been taken over.

The New Basis for the Social Contract

Modern democracy, unlike the old forms of Christian democracy, bases itself on a contract and not on the community. The foundation on which it rests is Rousseau's Social Contract. It is amazing how much influence Rousseau's doctrines still have on democratic thought. One of my French colleagues remarked: "I am shocked to see how American democracy is being slowly softened and how its religious basis is giving way to some sort of social contract like that proposed by Rousseau." Let us keep in mind that in its very concept modern democracy rests on a contract and therefore it must be classed with those social phenomena that we call "society" and cannot be called a "community." Its social character consists in the fact that it is constituted by a contract and does not arise from inner forces, that is to say, that its basis is the belief in reason, in a belief in purposes that can be regulated by contract, and in interests that can be determined by contract. Consequently modern democracy is a means of regulating public affairs. It is not something that

influences daily life, or something that wells up from the life of the community; it is rather a political form that arches itself high above the life of the community.

The Threat to the Supporting Communities

In order to keep on functioning, a democracy of this kind requires a definite number of virtues, such as respect for authority and law, a regard for rights and liberties of others, a willingness to obey the laws, loyalty, a consciousness of the common responsibility for what happens in public life, truthfulness, and honor. In a Christian democracy these virtues accrue automatically to the democracy because the supporting communities are strong and dynamic. These virtues, however, can accrue to the modern democracy only when the supporting communities, which are the seedbeds of these virtues, are left alive and intact. Modern democracy can function only when the communities are healthy. What are these communities? They are first of all the family and the church, then the professional groups, the neighborhoods, friendship, etc. These institutions are the only areas where those virtues can be cultivated upon which democracy feeds and nourishes itself. It is of supreme importance that these substructures of democracy remain healthy and alive, for to the degree that they are weakened democracy itself will suffer.

Some proponents of democracy may imagine that democracy can forge ahead by reducing the responsibilities and functions of the family, by taking over the tasks of the professional communities, and by denying the function of religion or suppressing it altogether. Besides these, there are others who think that democracy can win out only when all these communities have been thoroughly democratized. Of course, it is true that as these communities lose power and influence, democracy may gain power and influence; but in the end democracy will fall apart because of moral erosion.

By attacking and minimizing these structural supports, democracy undermines the foundation on which itself grows and lives. In modern democracy the trend is running in this direction. More and more we see how modern democracy is motivated by the urge to assume more duties and more responsibilities, even those that belong essentially to the family, to the church and to the professional groups. More and more rights and duties are taken from the individual person and transferred to bureaus and bureaucrats.

This is an extremely dangerous process. We can see how dangerous it is from a case in history. Until the ninth and tenth centuries the peasants of Germany were free. Along with their freedom went the burden of military service and some services with regard to the administration of justice. Gradually these freedoms and the attached responsibilities became burdensome to most of the peasants. By placing themselves under the protection of some lord of the manor, the farmers found an easy way to escape their responsibilities. When he did this, the farmer thought he had acted shrewdly because for this protection he paid only a small tax, but at the same time he forfeited some of his freedom. This flight to the protection of the lord of the manor and the shirking of personal responsibilities was the basis for the bondage and servitude of the peasants that ensued later on. Once this process of relinquishing personal liberties and responsibilities had begun, it was quickly engulfed in the stream of historical development, and following generations had good reason to complain about the so-called shrewdness of their forebears.

Today we see how all social groups run for the protection of some association, and it seems that it is absolutely necessary to belong to these organizations. These associations decide prices, wages, hours, industrial conditions and much more. Their sphere of activity constantly increases, and the pertinent bureaucracy grows apace. More and more of the responsibilities that belong to the individual and to the local community are transferred to such organization, and it is possible to explain the psychology behind it. But herein lurks the same danger for modern man as destroyed the peasants' freedom in those (ninth and tenth) centuries.

(To be concluded)

DR. GOETZ A. BRIEFS

(Translation from the German by the Rev. Frederic Eckhoff)

Bishop John J. Wright of Worcester, Mass., speaking at the mid-year commencement exercises of Loyola University in Chicago, called for a pioneering spirit among our intellectuals. "They must invade the jungles of confused philosophy," said the Bishop, "which have become so impassible during the almost three centuries in which philosophy has been neglected in favor of technical science."

THROUGH GERMAN-SPEAKING COUNTRIES AND BORDER-LANDS

I. LUXEMBURG AND ALSACE-LORRAINE

IT IS BUT NATURAL that the seats of the Council of Europe and of the High Authority on Coal and Steel are in Luxemburg. The core of the West-European problem and the very survival of Western Europe are closely bound up with the lands often referred to as "Lothair's Portion."

Lothair's Portion

Early in the Middle Ages the present countries of France and Western Germany, as well as much of Italy, were united under the Frankish kings. This unity, however, did not last long. It was Louis the Pious, Charlemagne's son, who divided the Empire among his three sons, the eldest of whom, Lothair, received the imperial crown and a certain preëminence over his brothers. Civil wars followed, and in 843 Lothair was forced to make great concessions to his brothers, Charles the Bald and Louis the German. The former took over the land which constitutes the present France, while Louis took over Germany. Lothair received a long, rather narrow strip of territory between them, embracing what is now Belgium and Holland, Luxemburg, Franche Comté, Alsace-Lorraine and parts of the modern Switzerland and Italy. In 855 this ephemeral and unstable state was broken into three parts, connected by a mere show of external unity. The northern portion, called Lotharingia after Lothair II, a son of Emperor Lothair, was subdivided again later on. For a long time it was a bone of contention between the French and the Germans. The population of Lotharingia was mainly German-speaking, but its culture was largely French. In the end, the Dutch, Belgians and Luxemburgers asserted their independence and founded their own states which were neither French nor German. Alsace-Lorraine went to France, while the Rheinland remained German. After so much blood has been shed for these territories, it now begins to dawn on the French and the German alike, that this state of affairs cannot go on indefinitely, that unless a frank and stable cooperation between the Germans and the French is secured, Western Europe is doomed.

The French Marshal Juin recently admitted that

from Thuringia the Soviet Army could easily occupy Paris within 23 days. If the Germans are allowed to have their own army in cooperation with the French, Western Europe is quite secure. This is not, however, the whole story. The economic integration of France, West Germany and ancient Lotharingia, extended to France's African colonies, will create in Europe a very powerful and prosperous federation of states, which will be quite able to stand on its own feet and enjoy a standard of living as high as that of Switzerland or the United States. There are, however, many serious obstacles delaying the formation of such a federation. We shall study them in due course.

Prosperous Luxemburg

I visited Luxemburg a few times. It is a beautiful and very prosperous country. Its area is 2,586 sq. kiloms. and its population numbers about 300,000. In 1938 it produced 5,616,900 short tons of iron ore and its 35 blast furnaces produced 1,709,700 tons of pig iron valued at \$23,800,000. Besides, Luxemburg has quite a respectable light industry. The Luxemburg capitalists own or control vast metalurgical undertakings abroad, chiefly in France, Belgium and Germany, and in countries as far away as Brazil. The Grand Duchy has plenty of fine, scientifically exploited forests, inhabited by deer and boars. Its agriculture is ideal and the Luxemburg scenery attracts tourists from all over Europe. All this makes the Grand Duchy a most prosperous state, one of the wealthiest in Europe.

History

Sigefroi, Count of Ardennes, a descendant of Charlemagne and contemporary of Otto the Great and Hugh Capet (founder of the modern France), built the fortress of Luxemburg in 963. In 1060 Conrad, Count of Luxemburg, founded the celebrated Luxemburg Dynasty, which provided the Holy Roman Empire with four Emperors, ending with the Emperor Sigismund in 1437. Luxemburg afterwards passed to the Kalsburgs and remained in their possession until 1795, when the French

Revolutionary Army occupied the country and turned it into the Department of *Forêts*.

In 1815 the country was organized into a Grand Duchy and given to William I, King of the Netherlands. The Luxemburgers, together with the Belgians, rebelled against the Dutch in 1830. In the end the French-speaking Luxemburgers went to Belgium, where they peopled the province of Luxemburg, and the remainder, after a period under the Dutch, became independent. They now form the Grand Duchy, which has a customs and monetary union with Belgium. The present ruler is the Grand Duchess Charlotte. Luxemburg has a Parliament, a small army, a very efficient Government, a foreign diplomatic corps, etc. The capital city, Luxemburg, is a charming medieval town of about 60,000 inhabitants.

Language, Religion, etc.

The Luxemburgers speak a German dialect, called *Letzeburgesh*, which includes a good many Latin and Celtic words and is, it seems to me, a kind of transition from the Walloon of Belgium to German dialects of the Rhineland. The Luxemburgers are extremely jealous of their independence and do not want to be absorbed by Germany. They have very unhappy memories of the two German occupations in 1914-1918 and in 1940-1945. During the latter, the Luxemburgers were forced to serve in the German army and many perished in Russia. Although a Luxemburger was appointed governor by the Nazis, he greatly oppressed his people. He escaped into Germany after the war, but was found there and paid the supreme penalty for his crimes. The Luxemburgers had no army before the last war. They have one now and they voted great sums for the proposed European army. They do not want to be caught napping again.

The standard of life in Luxemburg is high, perhaps the highest in Europe. Its economic position is very good. Its social legislation is advanced without being harmful to the people who are hardworking and reasonable men and women. The official language in the Grand Duchy is French. Efforts to make the Luxemburg-German dialect the official language failed. In reality all the Luxemburgers are bilingual. As devout Roman Catholics they are second to none. Canonically, the Grand Duchy is the diocese of Luxemburg which depends directly on the Vatican; it is not a member of any ecclesiastical province.

Clairvaux

Speaking of Luxemburg, I cannot pass over in silence my two happy stays in the Benedictine Abbey of Clairvaux, which is situated in the most picturesque part of the Grand Duchy. In 1901 the Benedictines of Glanfeuil, of the Solesmes Congregation, were expelled from France as a result of the anti-clerical legislation. After nine years in a temporary refuge in Belgium, they settled in Luxemburg, where they built a magnificent Abbey. This monastery was soon filled to capacity. It took a great interest in Scandinavia. As a result, the first Danish and Swedish Catholic Bishops since the Reformation are former monks of Clairvaux.

On the request of Pius XI the Clairvaux monks founded San Girolamo Abbey in Rome, which they dedicated to the pursuit of scholarship, particularly to the critical edition of the Latin Text of the Bible. There are many scholars of world-renown in Clairvaux Abbey, such as Dom Jean Leclercq, who is preparing the publication of the complete works of St. Bernard.

When the Nazis occupied Luxemburg, they turned the monks out and transformed the Abbey into the Adolph Hitler School for the education of their most promising proteges in the Nazi philosophy. Nothing, perhaps, so much reveals the Nazi mind as a careful study of changes and alterations they made in the Abbey. They are positively revolting and make understandable the bestialities of Dachau and Buchenwald, as well as those of the extermination camps of Maidanek and Auschwitz in Poland.

In Clairvaux, I met H. E. Eugène Cardinal Tisserant, Bishop of Ostia, Porto and Santa Rufina, and Dean of the Sacred College. I had a lengthy visit with him. A Lorrainer himself, he well understands the problems of the countries about which I am writing. The Cardinal visited Belgium, Holland, Luxemburg, Lorraine and Alsace in 1952. In the latter he met two distinguished Protestant theologians, Dr. Al. Schweizer and Prof. Karl Barth. He also met several leading members of the Council of Europe in Strassburg, where he broadcast an address from Radio Strassburg on Sept. 15th. The Cardinal charmed all the people whom he met. His views on European problems are appreciated in many quarters.

Lorraine

From Luxemburg I crossed to Lorraine on a warm and sunny October morning. Although

Lorraine lacks the beauty of North Luxemburg, it has a charm all its own. The Ostend-Bale Express, moving fast across the heavily industrialized and wealthy North Lorraine, brought me to its capital, the old imperial city of Metz, where my friend, the Abbé N. Charpentier, awaited me at the station.

The history of Lorraine is similar in many ways to that of Luxemburg. Situated between Germany and France, it experienced the influence of both, but managed to preserve its independence until 1766, when its last Duke, Stanislas Leszczyński, died, and the Duchy went to his daughter, the Queen of France. That Duke, once a King of Poland, was very popular in the Duchy and is still remembered. He succeeded Francis, Duke of Lorraine, who, before his marriage to Marie Theresa of Austria, was obliged to exchange his Duchy for Tuscany. The present Hapsburgs descend from this Francis, Duke of Lorraine. This descent was acknowledged by the present head of the Imperial Hapsburgs, Archduke Otto, the eldest son of the last Hapsburg Emperor, Charles I of Austria, when a few years ago he married Princess Regina of Saxe-Meiningen in Nancy. I

met her charming young brother, the present Duke of Saxe-Meiningen, who became a Benedictine monk in Bavaria.

Incorporated into France in 1766, the German-speaking part of Lorraine (Dept. of Moselle) became a German province in 1870. Returned to France in 1918, it was again incorporated into Germany in 1940 for four years. These changes it must be admitted, upset the natives, who were educated at one time as Germans, and at another as Frenchmen. The Department of Moselle is predominantly German-speaking but its culture is rather French. Metz, which is a French-speaking city, boasts the tallest Gothic Cathedral in France. A part of the Cathedral was built by William II. The tremendous Central Station is German-built and looks so. German and French elements are inextricably mixed in Lorraine. Ravaged so many times by Franco-German wars, Lorraine has nothing to gain by continued strife, whereas it can indeed gain much from Franco-German amity and cooperation.

(To be continued)

DR. S. BOLSHAKOFF,
Oxford, England

BISHOP VON KETTELER -- THE GOOD SHEPHERD

THERE EXISTS an uneasy feeling in the minds of many earnest Catholics that the Church was too slow in opposing the dialectic materialism of Marx with the dogmatic spirituality of her own social doctrine, that in the time-lag between the *Communist Manifesto* and *Rerum Novarum* the Church offered no practical solutions to the problems of social injustice which, by the middle of the nineteenth century, imposed burdens of ineluctable slavery on the working classes. Yet, in the very year in which the *Manifesto* was promulgated, Bishop von Ketteler was elected to the German National Assembly, and in his maiden speech before it in September of that year, indicated such practical social reforms that even the Iron Chancellor was won to admiration, and resolved to gain the co-operation of the Bishop in his efforts to save Germany from the consequences of bigoted and unbridled Capitalism. In October of that same year, memorable for the working

classes of Germany, the Catholic Congress, inspired by Bishop von Ketteler, was founded at Mainz. In December he preached a series of six sermons in Mainz Cathedral on the social problems of the day which drew this comment from Windthorst: "Ketteler was one of the few men who recognized the full significance of the social movement, then in its infancy. To him belongs the undying honor of having met the manifesto of the Communists with a program of Christian Sociology which is unsurpassed to this day."

"A Bishop after God's Own Heart"

William Emmanuel von Ketteler was born in Münster on Christmas Day, 1811. He received his early education from the Jesuits in Switzerland, and later studied at Göttingen, Berlin and Heidelberg, with the intention of entering law. That training was an excellent preparation for the

gher vocation of the priesthood and the social apostolate. His ecclesiastical studies were begun in Munich, where he was ordained in 1844. His first curacy was in the town of Beckum, where from the very beginning his practical works of charity won him the love and esteem of the people. Two years later he was appointed parish priest of Hopsten. The famine and pestilence which swept that region in the following year made him seem to many sufferers a man sent from God, a priest really in love with his flock and eager not only to cure the immediate miseries from which they suffered, but determined to get to the roots of many evils which afflicted the working classes. For low wages, as he saw, are related to low physical vitality and often to low moral standards. It is of little use to talk to men of the Heavenly Bread when they are nigh demented for want of earthly bread, and in this Christ Himself set an example for the social reformer, since he fed the multitudes and alleviated the afflictions of the sick before preaching to them the Word of God. In 1850 he was appointed Bishop of Mainz by Pius IX, who called him "a bishop after God's own Heart."

How He Fought Masons and Marxists

His fame as a fearless opponent of oppression and as a champion of the working classes had been growing. With courage and conviction he denounced Marxism and Masonry alike. The social evils had come and were all too apparent, but the means taken by the Communists to overcome them were even more evil, since in their schemes of providing for the bodies of men they were prepared to starve and kill their souls. "In radiant letters above both these false philosophies," he declared, stands Christ's teaching in the Catholic Church. She recognizes and accepts the truth in each, but rejects the false in both. She does not conceive in man an unconditional right of ownership over earthly things, but only freedom to use them in the manner ordained by God. The right to hold property she preserves in the interest of peace, order and industry." Such statements were bound to antagonize the Masons and Marxists alike, but they were an inspiration to those who looked for a clear exposition of Catholic social doctrine in a time of conflict and confusion.

In their common thirst after justice the writings of Bishop von Ketteler and those of Marx and

Engels were sometimes in close accord, though their remedies for social injustice were eternal worlds apart. Thus, while he rightly detected that *laissez-faire* in economics could be tied up, ironically enough, with strict bureaucratic State control, the Bishop wrote: "The Physiocrats of the last century made the organization of Labor responsible for all economic ills of the people, instead of looking for their true origin in its degeneration, its egotistical ossification and in the patent fact that their organization had not developed to meet changed conditions. And so they annihilated the grand constitution of Labor, handed on to them from the Middle Ages. . . . This demolition they called restoration of the natural order—*le gouvernement de la nature*—complete disorganization of the State, of society and of Labor; the powers of the State rested in a bureaucratic officialdom, on the one side, and on the other, the unbridled competition amongst the people dissolved them into isolated individuals under the sole control of an absolute monarch or an equally absolute National Assembly—this is the natural law of the Revolution. Such, too, is the spirit of Liberalism, not merely the spirit of its economic teachings, but also of its political and social theories. The tendency of our times to return to corporative forms, far from being a product of Liberalism, is on the contrary a reaction against the unnaturalness of its pretended natural law."

This condemnation of the rapacity with which the communitarian structure of society in the Middle Ages was shattered under the pretense that competition rather than co-operation was the "natural law," was fully in agreement with the strictures of the *Communist Manifesto*, which stated that "the bourgeoisie, whenever it got the upper hand, put an end to all feudal, patriarchal, idyllic relations, pitilessly tore aside the motley feudal ties that bound man to his natural superiors, and left remaining no other bond between man and man than naked self-interest and callous cash payment." But whereas the Bishop strove to revive the great Catholic structure, the vocational order of society of the *anni gratiae Domini*, in which the interests of Capital and Labor could be reconciled in the bond of charity, and in which personal liberty and dignity could be preserved, Marx devised a totalitarian order of society in which the liberty and dignity of the individual should be completely merged in the interests of the community, an order of society which was to

be achieved through the liquidation of Capital by Labor.

Referring to the popular demand for better social conditions among the working classes, the Bishop said: "O, yes, I believe in the truth of those sublime ideas that are stirring the world to its depths today; in my opinion not one is too high for mankind, and I love the age in which we live for its mighty wrestling for them, however far it is from attaining them. But there is only one means of realizing those sublime ideas. . . . Christ proclaimed those doctrines which men, who have turned their backs upon Him and deride Him, are now passing off as their own inventions; but He not only preached them—He practiced them in His life, and showed us the only way to make them an integral part of our lives." This was a palpable hit at those parlour socialists of the day, and even at Marx, of whom it is said that, for all his concern about the workers, he had never soiled his own hands with work. The atheists who waxed enthusiastic about the dignity of work, as if they had first thought up the notion, ignored the fact that Christ cast His lot in with the workers and identified Himself during His life on earth with the laboring class.

The Leaks in Marxist Logic

There was another illogical leakage in Marxist philosophy which Bishop von Ketteler attacked. According to Marxism all historical processes are determined by economic conditions. Hence it ought to be foolish to try to hasten or retard the all-powerful forces of destiny which impel mankind forward to unglimped goals. It is inconsistent, therefore, of the Marxists to take history in hand and hasten it towards the goal of the dictatorship of the proletariat. It is the thoughts and ideas of influential men which determine the course of history, and Marxism was itself a glaring example of revolutionary thoughts finding the occasion ripe for their terrible fruition. There have been more able sociologists before and since Marx, but whereas their fiery words were lost like sparks off an anvil, the air was charged with explosive passions and resentments all over Europe in Marx's day, and the hot, sparkling phrases of the *Manifesto* set off a series of revolutions in one country after another in the tempestuous year of 1848.

Two noblemen, who were friends of the Bishop, were murdered in one of these explosive outbursts of mob violence. He delivered a discourse

at their graveside which stirred Western Germany many and was relayed far beyond: "Who," he asked, "are the murderers of our friends? Is it those who have riddled their bodies with bullets? No, it is not they. It is the thoughts that bring forth good and wicked deeds on earth—and the thoughts that have brought forth these deeds are not the thoughts of our people. No, I repeat again, it is not our noble, honest German people from whom this horrible deed has gone forth. The murderers are the men who sneer at Christianity and the Church before the people who try to pluck the blessed message of Redemption out of the hearts of the people. . . . The murderers are the men who set themselves up as the living idols of the people in order that they may fall down and adore them."

The Limits of State Intervention

In his struggle against Masonry Bishop von Ketteler confronted many of the secularist evils that now afflict American society and tend, in the eyes of the watching world, to turn the land of the free into the "banned" of the free world. He chose to worship God as Christ originally commanded and ordained. For example, when the Bishop was delivering his first parliamentary speech, the question of the control of the schools had been under discussion. He frankly and fearlessly opposed the State control of education. He was applauded when he said: "The State may demand a certain amount of intellectual culture from every citizen and may insist that parents procure this culture for their children. Beyond this the State has no right to go; it has no right to determine at the outset what course the father is to follow in the education of his children. That would be tyranny; that would be the most shameful absolutism."

Predecessor to Pope Leo XIII

Many of the social doctrines with which we are now familiar were originally related to modern problems by this great Bishop, whom Pope Leo XIII called his predecessor when he framed his comprehensive social encyclical on that fateful day. A less and far-sighted pioneer's plan of social justice and reform. In their own time these doctrines seemed radical and Leftist, even to many cautious Catholics who believed, as some still do, that the Church ought to live on easy terms with the children of this world, i.e., on their terms. And when social services are so much discussed, with

every conceivable form of insurance has been devised to cover the worker, in and out of work, it is well to recall that Bishop von Ketteler was among the first to draft such practical measures of security. The Labor Protection Bill, the Sickness Insurance Law and the Accident Insurance Law, together with the Old Age Pension scheme, proposed and carried through the Reichstag by the Catholic Center Party, all owed their inspiration to that great churchman. He also outlined schemes for co-partnerships between employers and workers and for a workers' bank.

When we consider that Bishop von Ketteler

was only 66 years of age when he died at the Franciscan Friary of Burghausen, on a return visit to Rome, we are amazed that he achieved so much in so short a span of life. He found the workers at the mercy of the Masons and the Marxists alike; he drafted charters of freedom for them, and procured for them more practical measures of relief and security than had the many false shepherds who reduced the masses to the condition of passive sheep, the easier to rule and ravage them.

LIAM BROPHY,
Dublin, Eire.

Warder's Review

Installment Buying and Mass Production

WE HAVE HAD FREQUENT occasion to state our misgivings over the ever-growing practice of installment buying. While recognizing that in given cases there may be conditions making it almost necessary for people to purchase commodities on the deferred payment plan, the utter abandon with which people are encouraged and coaxed into buying things "on time" is startling, to say the least. The subtle technique of much of our advertising would tend to give the prospective purchaser the impression that a certain magnanimity has seized our merchants, impelling them to "let" the people pay for their furniture, clothing, television, etc., as they use them.

For obvious reasons, our manufacturers are enthusiastic sponsors of credit sales. This method of doing business immediately expands the market. In fact, as *Automobile Facts*, December, 1952, (published by Automobile Manufacturers' Ass'n.) asserts, "Mass production, with its many economies, would not be possible on the scale realized in America today without installment buying."

But mass production, we are told, carries many benefits for the consumer as well as the producer: "Generally speaking," says *Automobile Facts*, "the cost of producing anything tends to diminish as it is made in larger and larger quantities. Initial investments in facilities and equipment, along with continuing overhead costs, can be spread over a greater number of units, adding less to the price of each. Volume production also permits the

use of more efficient tools, methods and machines, the cost of which would not be justified for limited output."

What is the percentage of cars purchased on deferred payments? "Excluding sales to business and government organizations, there were 4.4 million purchasers of new automobiles and 7.2 million used car buyers in U. S. during 1951. In the same year, a total of approximately five million new passenger cars were sold throughout the country. About 47 per cent of these were bought with the aid of credit . . . sixty per cent of all used cars were bought 'on time'."

The practice of buying automobiles on credit began to gain acceptance in 1915. "In the next ten years production quadrupled." Hence the conclusion: "While many other factors contributed to the growth of motor vehicle use in America, installment buying has helped to make this a nation in which two out of every three families own automobiles."

The connection between lower-priced commodities and credit selling is thus asserted. Mass production enables us to get more for the dollars we spend. But mass production requires a mass market, which in turn is to a great extent possible only if people can purchase according to a credit plan.

Like so many other economic phenomena today, credit buying is not an evil in itself. In fact, it is sometimes held up as something quite desirable. Its benefits are often extolled as they are in *Automobile Facts*. Yet, there is much cause for alarm. Even as we see an expanding market bringing

products to an ever greater number of people, we cannot help but have some misgivings. Will such widespread practice of buying on installment plans work to the ultimate benefit of our people? Can people buy themselves to economic betterment?

This business of "time-payments" can and often does deteriorate into exploitation. Often it lures people into purchasing things they neither need nor can afford. Nothing is told them about "carrying charges." Nor do they realize that they don't actually own what they are using. This they easily find out when the commodity is "taken back" by the merchant, should there be a default in the payments. Many people in our country are constantly in debt. E'er they finish their payments on an item, it is worn out; hence they begin a new series of deferred payments covering many months into the future. They are on a veritable treadmill—much action with no progress. Installment buyers are constantly paying, but rarely if ever improving their economic standing. If there is improvement, it happens in spite of their disadvantageous method of purchasing life's necessities and luxuries. The unpleasant truth about all deferred-payment plans is that those who can least afford it are paying higher prices for goods which cost others less. The sooner our working people wake up to this fact the better—for them and for this nation under God.

Wars' Cost—Who Knows?

ABOUT THE TIME THE LAST WAR was beginning to take on global proportions, Pope Pius XII warned that "in war all may be lost." A paraphrase might well read: in war nobody wins.

A bulletin recently issued by the Committee on Veterans' Affairs of the House of Representatives contains information leading one to believe that the real cost of any modern war is beyond computation. It is true, we speak of World War II costing 351 billion dollars. But this figure, staggering as it is, represents only the *initial direct* cost. Once that sum has been paid, the nations are far from finished paying for having actively participated in the war. The paying goes on indefinitely, as the bulletin referred to shows.

The House Committee on Veterans' Affairs authorized the Booz, Allen and Hamilton Management Survey, which submitted a 1,300,000-word, 990-page, 10-volume report. The following is quoted from this report:

"The costs of these (veterans') benefits are increasing as veterans grow older. Experience has shown that the cost of veterans' benefits for Civil War veterans amounted to twice the cost of the war. For the Spanish-American War the cost was already six times that of the war. For World War I the cost of veterans' benefits has already equaled the cost of the war.

"The initial direct cost of World War II is reported to have been 351 billion dollars. In the few years since the war, benefits to veterans have amounted to approximately 10 percent of this amount. If past experience is to be repeated, the final cost of veterans' benefits for World War II could be close to a trillion dollars.

"The veteran population is increasing day by day, instead of decreasing. Cost of veterans' benefits are increasing rapidly. New laws extending veterans' benefits are being considered. As a result, Veterans' Administration faces a future which, although not too clearly defined, appears to be one involving growth and expansion rather than contraction. . . ."

In other words, it is practically impossible to estimate how much or how long our country will pay for World War II. The imagination is simply staggered by the very thought of such a financial burden. Yet, this is what war costs us as a nation. What about the cost to individual especially the veterans themselves? In many instances they made sacrifices for which there can never be adequate compensation. Worst of all, no one even dare try to measure the moral and cultural deterioration wrought by war as it is waged today.

Verily, it urgently behoves all men to "think thoughts of peace" and to pray and work for its attainment with unabating zeal.

Precious Topsoil

A SURE CURE for most of the world's economic problems would be an "extra couple of inches of topsoil," according to Ralph J. McGinnis, founder and editor of the "Farm Quarterly." He made this statement in a lecture not long ago in Cincinnati. McGinnis had lived for brief periods on farms in several European countries where he made studies of existing conditions.

His comments on conditions in Spain were particularly interesting. He observed the damage caused centuries ago by the Romans, who cut down Spain's forests for ships. "There was a

80-year old woman," he said, "who had never seen a tree in her life."

There is something extremely tragic in the story of soil depletion wrought by the wantonness of man. The use and custody of the earth and its riches were given to man by his Creator as a sacred trust. God's wondrous Providence, unfolded in nature, provides for the accumulation and enrichment of topsoil which man needs for his sustenance. This process of soil formation is very slow and gradual. On the other hand,

its dissipation through erosion can happen in a relatively short time. It is thus man's attitude toward the soil must be one bordering on reverence. Lacking nobler motives, he should be deterred by fear from abusing his soil stewardship through recklessly denuding the hillsides or through soil butchery. Nature is rarely more vindictive than when she avenges abuses of the soil, endowed by God with the mysterious power of producing the vegetation on which human life depends so absolutely.

Contemporary Opinion

THINKING PROTESTANTS also have come to see that the reading of the Bible for a few minutes each day can never be an adequate substitute for a thorough course of religious training; nor will opening the classes with the Our Father suffice; or even instruction in religion once or twice a week under a released-time program. What teacher and what parent would say that such a method would do for teaching arithmetic, science, history, or geography?

The issue of religious instruction in the public schools must be faced frankly and fearlessly. Vague statements will not help to find a solution.

In a democracy, who is not for equity as against discrimination, for free enterprise as against state monopolies, for the equal rights of parents as against partial and unequal treatment of minorities?

The rights of parents to the education of their children have a sovereign character which the State, defender of basic rights under a true conception of democracy, dare not violate.

ARCHBISHOP ALOYSIUS J. MUENCH, S.T.D.
Catholic Action News as quoted in
Alamo Register, February 6, 1953

More than a third of the students entering college today are selecting courses for which they are not fitted, Edward R. Quinn, director of the department of testing and guidance here believes. "We find this particularly true of students planning to enter the colleges of engineering and science, since many freshmen mistake an interest in mechanical tinkering for engineering aptitude."

Catholic Herald Citizen, Milwaukee
February 21, 1953

But even today childish grown-ups keep on repeating the stock phrases about men being entitled to think about everything as they choose and to speak and decide about everything as they choose. And the old clichés "encumbering dogmas," "thoughtful men," "enquiring minds," "reactionary," "obscurantist," "the open air of free criticism and the wind of ideas expressed without fear or favor" are trotted out by people over 21 who remain childish because stunted by the half-truth that it is for themselves to choose what they will believe and do, without thought of their responsibility in mind and act to objective truth and falsehood, to right and wrong. And their childishness lacks perception of the difficulty of straight, logical thinking on even simple matters and of the need of serious thinking and consultation about crucial questions of life before deciding, hallowed by humility and a sense of the limitations of the mind. Only a fool fails to realize that man is a limited being. But "limited" is often used as if it were a merely neutral word. It is not. Man is limited in every faculty by God. A great deal of pseudo higher education is really the teaching of irresponsibility of the mind to truth and falsehood, to right and wrong, of freedom of thought in the sense that one may determine for oneself what to consider right and wrong. Hence the number of young people who, without any serious study of social questions, become attached to violent social views and organizations, though happily they are fickle in their attachment and come by time and experience to a realization of their folly.

The Irish Rosary
January-February, 1953

The division and distribution of global property into private property cannot destroy the essential destination of the natural resources of the world, these natural resources which, in the words of the Holy Father himself, "God created and prepared for the use of all."

Therefore it follows that human beings have a fundamental right that cannot be denied them; to move in an orderly but free manner and to have access to natural resources. Society must devise ways and means to make this possible. People without land have a right to till land without people; people of countries without natural resources for their workers to exploit have a right to the natural resources of those countries who lack the workers to exploit them.

MOST REV. ILDEBRANDO ANTONIUTTI
Apostolate Delegate to Canada
Catholic Herald Citizen
September 27, 1952

What we propose in this article is a scheme for promoting saving on the part of working men and thereby widening the distribution of property in the community. What is suggested is that wage earners be given some share in the profits of the businesses in which they are employed; that, above a basic and agreed minimum, a man's earnings might vary, in part at least, with the fortunes of the company of which he is a member. It is to be noted that, in the context of this article, we are not looking at profit-sharing primarily as a means of increasing incentive. The stick or carrot alternative may apply to slaves. It does not apply to free men. Many might think the carrot more degrading to human dignity than the stick. A free man is as apt to react against the one as against the other. Those, then, and they seem to be many, who see profit-sharing mainly as the high road to social peace and soaring profits are mistaken. Profit-sharing might help to social peace; but it should be seen as its expression rather than its cause; by itself it can do little in that direction. Nor is it likely directly to add to output. With given equipment and technical knowledge high productivity per man-hour depends above all else on good morale in the factory and that, in turn, depends on good leadership. Profit-sharing is not an alternative to the good management of men, to good human relations in industry. "Man is born to labor as

the bird to fly." It is the task of management to encourage the natural propensities of those they employ, to enlist men as partners in an enterprise, not to drive them as slaves or coerce them as children. That is why the kind of profit-sharing envisaged in the context of this article is not put forward primarily as a means of increasing output: it is thought of essentially as a method of widening the distribution of property. And it has the additional advantage that the State can assist it without making any revolutionary changes in its policy. It has merely to extend a form of help and guidance which it is already giving.

J. R. KIRWAN
The Christian Democrat, Oxford
February, 1953

Very right is Clarence Manion, until recently dean of the Notre Dame University College of Law, in saying that we cannot defeat communism abroad by giving government more and more power at home. Communism, he says, is merely the climax of despotic governmental power.

The great paradox of our times is the number of people who oppose communism and yet keep on advocating measures to increase the power of the government over people and in economic matters. It is these people, more than the relatively few actual communists in this country, who have been pushing us down the road toward the equivalent of communism—a government with despotic powers.

Mind you, it is not just the politicians of one party who keep on advocating measures that increase governmental powers. All politicians—or practically all—have the same single formula that of getting things done by means of government. Government is their instrument, and governmental action their stock in trade.

Co-operators are the true opponents of communism. In Co-operatives, people cure their economic ills by voluntary direct action. There is more to co-operatives, therefore, than just immediate savings. In the co-operative movement we are building to preserve really-free enterprise and economic freedom. Even if there were no immediate savings, this would be sufficient incentive to make us ardent co-operators.

Nebraska Co-operator
January, 1953

To be an effective regulator of margins and prices in any line, co-operatives do not have to do more than a minor percentage of the business in that line. To make co-operatives a regulator, therefore, is not an impossible task, but a very practicable goal.

A figure often used to denote the proportion of the business in any line co-operatives need to do to be effective regulators is 20%. But co-operatives have become very effective regulators in the oil business by distributing about 16% of the total liquid petroleum fuels used on farms in the United States, and only about 2.5% of the total consumption of refined fuels in this country.

So potent is competition by co-operatives that even the threat of such competition will affect margins and prices. This has been particularly noted in Sweden. We have also seen it right here in Nebraska. Just this year, prices paid for grain in a Nebraska town without a co-operative elevator went up in line with towns having co-operative elevators when farmers in the trade territory took steps to organize an elevator association.

The point to all this is that co-operatives are a practicable strategy. The proportion of the business we need to do co-operatively to stop extortion and profit-piling and remove the cause of unemployment and depressions is easily attainable by earnest and determined co-operators.

L. S. HERRON
The Nebraska Co-Operator
December, 1952

It is too much to say that wars are solely economic in origin, just as it is too much to say that life is solely determined by economic conditions, status, and organization. But it was out of the measured wisdom of the ages that Pius XI called economic life "that most important part of social life" and traced modern imperialism and economic imperialism to the individualist domination of the economic life of the nineteenth and early twentieth centuries and that from them grew wars—the great scourges of our time, and when he came to write his Encyclical on Atheistic Communism, he spent only a third of the pages on Communism and the rest on economic reform.

RAYMOND A. MCGOWAN
Catholic Action, N.C.W.C.
February, 1953

Fragments

IT IS UPON THE BASIS of this solidarity, and not upon worthless and unstable systems, that we call upon men to build the social fabric. Solidarity demands that outrageous and provoking inequalities in living standards among different groups in a nation be eliminated. To achieve this urgent end, the efficacious voice of conscience is preferable to external compulsion.

POPE PIUS XII
Christmas Message, 1952

"We do not want partisan reporting," declared Maurice Cardinal Feltrin, Archbishop of Paris, in an address at the press luncheon which followed the annual journalists' Mass in Paris. "We simply ask complete sincerity and fidelity to truth. Let reporters pass over in silence whatever they see is obviously false, but let them say whatever conforms to reality. That is true freedom of the press."

Repeal of Mexico's anti-clerical laws was one of the many important issues discussed by the First National Congress of Catholic Culture, which met at Guadalajara recently. A permanent commission set up by the Congress will include repeal action among its endeavors. Some fifteen members of the hierarchy, scores of Catholic lay intellectuals and representatives of Catholic social and professional societies were in attendance at Guadalajara. Many delegates were from youth and student groups.

Shortly after taking up his position as U. S. Commissioner in Germany, Dr. James B. Conant paid an official visit to Archbishop Aloysius J. Muench, Papal Nuncio and dean of the diplomatic corps accredited to the Bonn government. Dr. Conant's visit to the Archbishop followed visits to President Theodor Heuss and Chancellor Konrad Adenauer. Thus far, there has been no comment, official or unofficial, by German Catholic spokesmen regarding the appointment of Dr. Conant as U. S. High Commissioner. His appointment was bitterly contested by many more people than the American Press seemed to indicate.

THE SOCIAL APOSTOLATE

Theory

Procedure

Action

A Shepherd's Lenten Call

THE CHURCH is above all else the Mystical Body of Jesus Christ. This means that it is a closely knit union of human persons in Jesus Christ, our Savior and our Mediator. We are all one in Him as the various members of the human body are one organism. Hence it is that there is a diversity among the members of the Church, even as there is a diversity among the organs of the human body. The whole body is not the eye, nor the foot, etc. So also in the Church. The diversity among the members reveals itself in this respect that some members belong to the laity, others are religious or priests, while some are possessed of ruling power, viz., our bishops—all under one Head, the Pope, who represents Jesus Christ, the invisible Head of the Mystical Body.

Resultant upon this order or gradation in the Church is a wonderful inter-dependence. For the Church to grow and prosper there must be proper and adequate contributions and efforts forthcoming from the various orders and members. Similarly, it behooves all members to share a common, lively interest in the general welfare of the Church and of each and all groups or orders composing it. Our priests, for instance, working under their bishops, must labor for the welfare of the laity, while the people themselves must assist both bishops and priests in extending the frontiers of God's Kingdom on earth. Is this not what our beloved Savior meant when He prayed on the eve of His Passion: . . . "that they may be one, as We are one—I in them, and Thou in Me—that they may be perfect in unity. . . ." (John XVII, 23).

The Church at present is laboring under the handicap of what is usually referred to as a dearth of vocations. This need is more accurately expressed by saying that not enough of our young people are responding to God's call to the priesthood and the religious life. For we must believe that God in His infinite wisdom and goodness never fails to call a sufficient number of laborers for His vineyard. We do not have enough priests, brothers and sisters because God's call, for various reasons, is not being heeded as it should. Hence the growth of the Church and the high purpose to which she is dedicated are suffering. Scarcely a more urgent need exists for the Church in America in our day.

For this reason we attest our profound gratitude to His Excellency, Archbishop Aloisius Muench, Bishop of Fargo and Papal Nuncio to Germany, for his timely and moving Lenten Pastoral on vocations. Titled "The Call of the Lord" this year's Lenten Pastoral ranks with those issued in previous years for its timeliness, doctrinal content and pastoral appeal. The Archbishop brought to the attention of the priests, religious and laity of his diocese a crying need of our times: "white harvest, but a dearth of laborers to glean it. There is a challenge in his statement: 'If we could double the number of sisters we now have, we could use every one of them.'" P. 39).

"The Call of the Lord" has been issued in pamphlet form, neatly arranged in 46 pages. The vocational theme is systematically developed through five chapters, each bearing a significant caption: The Priest—Another Christ Among Men; The Call—Come, Follow me; Virginity—The Neglected Virtue; Should I Be A Sister? The Master Is Here, And Calls You; Blessed Are Father and Mother. The pedagogical and inspirational value of the pastoral is enhanced by a short list of books on vocations and three pages of questions for discussion which follow the text.

The faithful will find particularly helpful Archbishop Muench's directives in the paragraph on virginity and on the role of parents. It is in his discussion of these subjects the Ordinary of Fargo brings to light what might well be the chief reasons why God's call today is not being answered as it should. On the one hand, he reminds our generation of the Church's traditional esteem of purity, "the forgotten virtue." Even Catholics, in their efforts to emphasize the dignity of marriage, have been known to detract from the excellence of perfect chastity. Marriage should be extolled, but never at the expense of virginity. There is little doubt but that the lack of a proper regard for chastity today has much to do with the lag in vocations.

A strange selfishness on the part of parents often is effective in dissuading young men and young women from entering the priesthood and the religious life. Of them we might say that they lack a sense of their responsibilities to God and His Church. They seriously lack that spiritual corporate consciousness which they should have as members of the Mystical Body. Do they realize

that, by obstructing the way by which God is calling their child, they are hampering the Church's work for souls? Archbishop Muench tells in a most appealing way the blessings which come to parents who, like Joachim and Anne, present their child to the Lord for His service.

This pastoral is intended for the Diocese of

Fargo. Its message, however, is of nation-wide importance. It is hoped that many Catholics—priests, religious and laity—will read and study "The Call of the Lord." Work and prayer for vocations represent an immediate task deserving the best from those who are interested in the social apostolate.

World Hunger

FOOD HAS BEEN a perennial problem in many parts of the world. We need only recall the great famines in the Orient to demonstrate that it is an old issue. But in our day the lack of food is almost world-wide. As of now about two-thirds of the world's people are hungry. Their existence is directed almost entirely to this end: Enough food to survive.

Men so engaged have little time for the things which belong rightfully to them as human beings. This is one of the stark tragedies of our times. In fact, to direct one's existence solely to the procurement of food is a fundamental disorder, for man is called to higher things. But the fact remains that man must have food so that he might live the moral life to the fullest degree possible in accordance with his nature as a rational being.

In this light, the fact that only one out of every five tillable acres is actually under cultivation is truly abominable. The voice in the wilderness cries for governments to liquidate immigration barriers. In terms of generations of people this is an absolute necessity! people must be able to go to the untilled land and they must be helped to get there.

But as of here and now those who have the wealth must share it with those who do not. To illustrate: The peoples of Canada and the United States in 1950 numbered less than ten per cent of the world's population, whereas they received forty-three per cent of the world's total national income. Figures from the Department of Com-

merce of two years ago show that the people of the United States gave about one and one-half per cent to charity. When we lump Asia, Africa and Latin America together, their total of the world's population is about sixty-five per cent; they received seventeen per cent of the total world's income. Europe with about twenty-five per cent of the world's population and forty per cent of its national income is somewhat better off; but it, too, is still in dire need. Where the duty lies is clear: we in our country must help those less fortunate peoples.

It is necessary to recall that each of us is his brother's keeper and that according to our ability and means we must care for our brothers. The Vicars of Christ, Pius XII and those before him, have called to us constantly for aid to the needy peoples. Further, Christ told us in no uncertain terms that he who has given food, clothing and even a glass of cold water to his needy brother will enter heaven, while he who has not done so will be eternally separated from God.

In short, we have the wealth, we have the knowledge to partially solve this problem of hunger. The solution of this task is accomplished on a personal level as well as on an impersonal governmental level. There is need for a sense of personal responsibility, because we are our brother's keeper in this twentieth century of unparalleled prosperity on the one hand, and stark misery on the other. The spirit of solidarity among peoples, pleaded for by Pope Pius XII in his Christmas message, holds the key to the solution.

The West German Bishops have criticized the delay in appointing a German ambassador to the Holy See. At a meeting in Limburg they rejected the view that the envoy must be a non-Catholic as "wholly unfounded and offensive to the Catho-

lic people of Germany." Full diplomatic relations between Germany and the Vatican were resumed in March, 1951. The following month Archbishop Muench of Fargo presented his credentials as papal nuncio.

French Clergy and Social Security

IN FRANCE THE EXTREME POVERTY of the priests has been a thorn in the side of the Church. Their living is a very meagre one. Two world wars in that century as well as a century and a half of anti-clericalism have certainly contributed materially to the poverty of the Church and the priests.

Largely because of this poverty the health of the priests has deteriorated and has become a cause of considerable concern. The hierarchy of France has studied the problem and decided on a program to help the priests attain a measure of security, especially against the inroads of sickness and old age.

From *La France Catholique* (July 18, 1952) we learn that the French hierarchy has aided in forming St. Martin's Society, known officially as the National Mutual Society of the Clergy. Bishop Chappoulie of Angers, while still a priest and now as a bishop, has been very influential in bringing this organization into being. The goal of St. Martin's is the material as well as moral well-being of the priests.

The program embraces 73 dioceses of France, with some 10 or 12 not included. These latter are the poorest of the poor and have not been able to meet the minimum assessment which each diocese must pay. There are about 34,000 priests on the Society's rolls and about 12,000 have applied for help, a ratio of one out of three.

The largest claims paid have been for surgery, with claims for dental care and hospitalization next in order. These three classes of treatments absorb

about two-thirds of the total payments of the Mutual. The total cost of the program is about 112 million francs per year, or about ten million a month. The assessments of the various dioceses cover this outlay and at present there is a surplus.

Some of the dioceses have had greater disbursements than others. For instance, some have paid out only one fourth of their assessment, while others have paid out more than their assessment. This difference is due to the climate, greater strength of the clergy in some parts and the isolation of the priests in rural districts where they are farther removed from medical care. Also in some rural dioceses there are priests who resist change and are wary of 'new' plans.

In regard to future plans for the extension of the Society's benefits, there is some consideration as to how to help those dioceses, now too poor, to enter St. Martin's. Plans also call for the use of existing rest homes and the building of new ones in those dioceses with the most favorable climate. These homes will be used by the old priests who retire from the active life for rest cures, for those on vacations and perhaps for retreats.

So it is today that the utter poverty of French priests, especially with regard to their health, is being overcome by the combined efforts of the French hierarchy and their priests. When the rest homes are built in sufficient numbers the priests will also have their old age secured. This is indeed a heartening sign for the Church's future in France.

H. J. J.

So much attention has been focused on the Federal deficit, we have overlooked what is happening in the various states. A look at what happened in 1952 should certainly convince us that the Federal Government does not have a monopoly on deficit spending.

In 1946 only one State, Michigan, spent more than it received in revenue, but by 1951, five years later, this roll had been increased to 27 states. In 1951, Alabama, Arkansas, Connecticut, Dela-

ware, Florida, Idaho, Illinois, Iowa, Kentucky, Maine, Maryland, Massachusetts, Michigan, Montana, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oklahoma, Oregon, Pennsylvania, Rhode Island, Virginia, Washington, West Virginia and Wyoming came up with deficits for the year. Twelve of these states had Republican governors.

Pulling Together—January, 1953
Nat'l Small Bus. Men's Assn.

SOCIAL REVIEW

Government Land Ownership

A RECENT CONGRESSIONAL report shows the extent to which the Federal Government has been acquiring land since 1937.

In the last fifteen years about 65 million acres have been added to the public domain. This trend toward increased federal land ownership, comments *Pulling Together* (Bulletin of National Small Bus. Men's Ass'n.), is of comparatively recent origin. Until 1937, we are told, it was the policy of the Government to sell its more accessible lands to private owners in order to bring it into productivity and to provide tax revenue. Federal land holdings decreased under this policy until 1937 when the total government land holdings dropped to a low of 394,657,000 acres.

However, since that time the Government has been acquiring more land than it has sold and it is estimated that there are now 459,147,000 acres under government ownership. This is approximately one-fourth of the total land area in the United States.

The land acquired since 1937 equals in area that of Pennsylvania, New York, Connecticut and Rhode Island. The total land owned by the Federal Government equals the combined land areas of North Dakota, South Dakota, Nebraska, Kansas, Oklahoma, Minnesota, Iowa, Missouri, Wisconsin, Illinois and Indiana.

Social Reforms in Mexico

THE FIRST NATIONAL CONGRESS on Catholic Culture, held recently in Mexico, provided for the establishment of a permanent organization to promote the recommendations adopted during its four-day sessions. Special attention was given to eliciting the interest of Catholic intellectuals in bringing about much needed social reform.

The establishment of a Catholic University of Mexico was among the chief proposals submitted. It is recalled that the University of Mexico was established in the sixteenth century with the help of the Church. It had been nationalized in a period of persecution and hence ceased to be under the influence of Catholicism.

The extreme poverty of the great majority of Mexican people claimed much attention at the Congress. Catholics were reminded of their social responsibility in the face of such problems affecting the very lives of millions of people. Efrain Gonzales Luna, a presidential candidate in the recent elections, stressed the need of helping the dispossessed.

Berlin Aid Society for Refugees

IT IS FROM THE International Catholic Migration Commission *News* that we learn that for some time there has been a change in the composition of the refugees from the Russian Zone. While the number of the People's Police members seeking refuge in the West Zone is greater, youths particularly and German farmers coming from the Soviet Zone into Berlin are more numerous. Refugees from the Soviet Zone during 1952 are estimated at 120,000.

In order to help these unfortunate people who frequently have had to abandon everything, the Catholic Bishops of West Germany have organized the Catholic Berlin Aid Society *Katholisches Notwerk Berlin*, as announced by the Vicar General of Cologne, Msgr. Dr. Teusch, on December 16. On this occasion, Cardinal Frings, Archbishop of Cologne, in an official letter, invited Catholics to help the movement with Christmas presents in money and kind.

It is to be recalled that Dr. Adenauer, Chancellor of Western Germany, has recently urged the Eastern Germans not to leave their homes and farms, if at all possible. By remaining in the East, they render a very great service to Germany, especially with regard to the final solution of the problem of unification of East and West Germany. Dr. Adenauer pointed out that when Germans left their farms or businesses, they were often replaced by non-Germans, such as people from the Asiatic parts of Russia.

Trade and Political Trends in Egypt

IT IS *Time* magazine (Jan. 19, p. 26) which observes that, if the nineteenth century principle of "the flag follows trade" still holds true in these days of barriers and boycotts, then the trade figures on Egyptian transactions are ominous. According to British trade reports, the following are Egypt's exports and imports (in Egyptian pounds) for the first nine months in 1952 compared with the same period of 1951:

Exports to the British Commonwealth countries dropped 84%, from £33 to £5 million, largely because of a slump in the Lancashire Textile industry, which stopped British purchase of Egypt's crucial cotton crop. Imports from Britain fell 28% from £35 to £25 million.

Imports from Russia climbed 35%, from £6,500,000 to £10 million, while exports to Russia jumped nearly 2,000%, from £581,000 to £10 million.

Coop. Growth in Europe and Far East

FROM THE REPORTS on cooperatives in both Western Europe and the Far East, says the December 1, 1952, issue of *The Midland Cooperator*, it would appear that the movement is taking far deeper roots and spreading more rapidly than in the United States.

A new regional international trading group has been set up recently by Western European co-operatives. The trading group will include co-ops from Switzerland, Holland, France, Belgium and Western Germany. It will be patterned after the Scandinavian co-op wholesale which last year had a turnover of about \$30,000,000.

Similarly, official dispatches from the Far East tell of the rapid spread of the co-op movement in Japan. One out of every five persons in that country is served by a co-op. There are 70,000 co-ops among Japan's more than 80,000,000 population. About half these co-ops are owned and operated by farmers.

In Iran a bank for rural credit will be established from money grants of \$500,000 from the United States. The bank will finance cooperatives and other rural services for 50,000 peasants living on land which will be sold to them by the Shah of Iran.

U. S. Housing Report

THE BUREAU OF LABOR STATISTICS is given as the authority in the January 26, 1953, issue of *Headlines* (National Ass'n. of Real Estate Boards) for the statement that "new housing starts" in 1952 totaled 1,131,300, of which all but 57,000 were privately owned. The 1952 total represents a gain of 40,000 units, or 4 per cent, over the 1951 total. Last year's total was second only to that of 1950, the best house building year in history, with 1,396,000 starts. The B.L.S. attributes the gain in 1952 private home production to the easing of government controls over home-buying credit and over the use of building materials.

Related to the increase in housing production is the report of the General Reserve Board, as given in December 8, 1952, *Headlines*, that doubling-up of families in housing accommodations is now the lowest on record, although it was exceptionally high immediately after the war. It is explained that this better condition in family living has been brought about by the production of more than 8 million new dwellings since the war. This building feat has more than kept pace with the high rate of new family formation.

Interracial Monastery Planned for the South

HOPEFUL PLANS for the foundation of a purely contemplative interracial Benedictine monastery in the South were announced by Dom Le Crenier, O.S.B., founder of a similar monastery in Martinique, French West Indies, on a recent visit to Upper Montclair, N. J.

Dom Crenier, who is visiting the United States, founded the interracial monastery in Martinique in 1947. He is originally from the Benedictine Priory in Portsmouth, R. I.

The only obstacles to Dom Crenier's hopes for his American contemplative foundation are the necessary land and money and acceptance by the American Bishop.

Describing the aims of the monastery in the West Indies, the bearded Benedictine was quick to point out: "We do not seek to be an example to the world. We only desire by our contemplative life together to give greater glory to God. And only incidentally do we act as witnesses to men. For it is a fact that wherever a contemplative life is lived perfectly, that is all the example that is needed."

Cooperatives in Pakistan

THE BUILDING WORK on the textile mill to be set up at the Sind Government Industrial Trading Estate near Hyderabad, Pakistan, by the Sind Industrial Cooperative is progressing rapidly.

The construction of the mill, started in March 1952, is expected to be completed by the end of this March. The mill will start functioning at the beginning of April with an initial installation of 10,000 spindles. Later, 15,000 more spindles and 500 looms will be added.

With an initial investment of about \$3,000,000 this is the first industrial venture in the province on a cooperative basis. Laborers engaged in the project will share 50 per cent of the profits whereas the share holders will receive 20 per cent, the shape of dividends, and the remaining 30 per cent will be used for other purposes.

Also from Pakistan we learn that the Governor of Punjab, Mr. I. I. Chundrigar, inaugurated the Asiatic Cooperative Field Mission which has been established by the International Labor Office with headquarters at Lahore. He traced the history of the Cooperative development, pointing out that the primary objective of cooperation was to free the cultivator from a vicious system of credit. He pointed out that cooperative societies have exercised a beneficent and stimulating influence upon the life of the people.

New Mining Projects

ACCORDING TO THE *Defense Production Record*, December 25, 1952, authorization of 204 coal mine construction projects, having an estimated cost of \$182 million, has been announced by the Defense Solid Fuels Administration.

In the period April 9 through December 10, 1952, DSFA approved 33 projects with an aggregate cost of some \$17 million.

Two projects, totaling some \$790,000, were authorized for construction in Alaska to meet increasing requirements of coal production for defense.

By values, West Virginia led all States, with 10 projects having an aggregate cost of \$5.1 million; Pennsylvania was second with 11 projects estimated to cost \$4.9 million.

Credit Unions have Regular State Bank

THE LITCHFIELD STATE BANK at Litchfield, Michigan, is owned and operated by Michigan credit unions through their Michigan Credit Union League, reports the *Co-operative News Service*.

This bank serves as a depository for credit unions and other patrons. The assets of the bank have grown to \$2,198,000, an increase of \$800,000 a year.

Credit unions have deposited more than \$400,000 of their excess funds in this bank, and the bank has loaned \$300,000 to other credit unions that needed more money.

Family-Allowance Cost in Canada

A NEWS BULLETIN IN THE *Catholic Herald Citizen* of Milwaukee, February 7, 1953, contains the following information:

Family Allowances cost Canada more than \$20,000,000 in 1951-52 and will cost an estimated \$347,000,000 in 1953-54, Paul Martin, Federal Minister of National Health and Welfare, told the House of Commons.

Martin pointed out that all political parties in Canada were now agreed on the wisdom of Family Allowances, started in 1944. They had helped Canadian parents to provide better food, shelter, health care and education for their children.

The measure also had been "perhaps the most successful truant officer," he added, since payments are expended in cases of non-attendance at school.

Cooperatives' 1952 Report

"CO-OPERATIVES MADE NO spectacular gains in 1952, but they laid sound ground work for expansion in 1953 and future years," says the *Co-operative News Service* in an annual summary.

"Despite rising costs and lower margins in many fields, they kept pace with the rest of United States business, and moved ahead in some areas."

Listed as the greatest setback of the year was the liquidation of the National Farm Machinery Co-operative. Against this were good gains in petroleum products, fertilizers, insurance and farm and household supplies.

France's Young Christian Workers' organization, the JOC, now has 400,000 members. It was founded only 25 years ago by four laymen and a priest. In 1927, Father Guerin and four young laymen met in Clichy, a working class suburb of Paris where St. Vincent de Paul was once pastor, to start a movement to spread Christianity among French industrial workers. The laymen included a factory worker, a truck driver, a clerk and an apprentice.

They modeled their movement on the organization set up earlier in Belgium by Canon Joseph Cardijn and took its name. Together they studied the social encyclicals of Pope Leo XIII as the basis for their work. Their aims were to protect the dignity of workers and apprentices, organize the apprentice system, provide security of work and aid the unemployed.

The Jocist movement grew rapidly with the aid of Father Cardijn and the late Louis Cardinal Lucon, Archbishop of Reims. In 1931 more than 1,000 members made a pilgrimage to Rome. In the thirties and after World War II, it resumed its growth and now in its 26th year includes 400,000 factories.

The Holy Father has praised the movement: "The Jocist movement has shown itself to be a providential form of the Church's presence in the world of labor, where it has been, alas, too often ignored. It offers to parishes, with which it has established close cooperation, a unique chance to expand the field of their apostolate."

The Southern Cross
Cape Town, South Africa
July 23, 1952

HISTORICAL STUDIES AND NOTES

THE NINETEENTH CENTURY CATHOLIC CRITIQUE OF THE LIBERAL THEORY OF FREEDOM OF THOUGHT AND UTTERANCE

V.

LORD ACTON, WHO HAD BEEN educated under F. Dupanloup (later Bishop of Orleans), under N. Wiseman (later Cardinal Archbishop of Westminster) and under Prof. Döllinger of Munich, though a sincere Catholic, was very much opposed to so-called ultra-montanism. He befriended Montalembert, and is said to have been the only man able to influence Gladstone, rather than to be influenced by him. At the early age of 25 he succeeded John Henry Newman in the editorship of *The Rambler*; which, in 1862, was transformed into *The Home and Foreign Review*. Its ultra-liberal tone brought Acton into conflict with his one-time teacher, Cardinal Wiseman, and with his own Bishop Ullathorne. Cardinal Wiseman, Bishop Manning, and W. G. Ward had made it their special objective to help their Catholic countrymen overcome that suspicious attitude towards Rome and the Holy See, which was probably the result of life in predominantly Protestant surroundings. Acton's journal seemed to aggravate the conditions which they wished to remedy.¹¹⁹) In almost every issue he pleaded for intellectual freedom and urged reconciliation with modern liberalism, scientific progress, etc. In January, 1864, the year of the (first) Syllabus, Acton wrote an article, "Conflicts with Rome," in which he announced his decision to discontinue the *Review*.

In that article, Acton pleaded that recent conflicts of the Church with science and literature had induced among non-Catholics a suspicion "that the Church, in her zeal for the prevention of error, represses that intellectual freedom which is essential to the progress of truth."¹²⁰) Yet, he wrote, anyone distinguishing conscientiously between the personal and the spiritual element in the Church cannot but admit "that knowledge has a freedom in the Catholic Church which it can

find in no other religion; though there, as elsewhere, freedom degenerates unless it has struggle in its own defense."¹²¹) "Nothing," felt, "can better illustrate this truth than the actual course of events in the case of Lamennais and Frohschammer."¹²²) These two instances, in opinion, exemplify two opposite mistakes which ought to warn all those who are inclined to despise of the reconciliation of religion and science. Lamennais "solved" the problem by favoring complete subordination of science to religion. Frohschammer, by proposing their complete segregation and estrangement.¹²³) Significantly, the exaggeration of the claims of ecclesiastical authority by Lamennais and the extreme assertion of independence by Frohschammer led them, by contrasting paths, to nearly the same end: Abbé Lamennais abandoned the faith; Father Frohschammer was suspended.¹²⁴)

Lamennais wanted the Church to identify herself once and for all with some historical cause: reconciliation with Liberalism.¹²⁵) He did not realize that the Church is interested in the triumph of justice, rather than in that of a political principle or system. Justice may call for popular resistance to a tyrant here, and for support of a monarch there.¹²⁶) The Church's decision, in any case, is not guided by considerations of ecclesiastical expediency, but by an analysis of the actual situation, for which she avails herself of the assistance of public law and political science.¹²⁷) E

¹²¹) *Ibid.*, pp. 269-70.

¹²²) *Ibid.*

¹²³) *Ibid.*, p. 270.

¹²⁴) *Ibid.*

¹²⁵) *Ibid.*, p. 275.

¹²⁶) *Ibid.*, pp. 275-76.

¹²⁷) Acton, in insisting that the Church is guided in her judgment on these historical problems by criteria which are not her own, but are borrowed from departments over which she has no supreme control, anticipates a discussion which was very much alive in Europe between the two World Wars, viz., the discussion about the relative autonomy of the formal object of the various sciences. In it the question of the causality of the *causae secundae* played an important role. Cf. O. v. Nell-Breuning, S.J., *Reorganization of Social Economy* (Milwaukee, 1936), pp. 81-82, 88-89, also Denz. 1799.

¹¹⁹) Acton, *Essays on Freedom and Power* (Boston, Mass., 1948), p. xx: The organ of the Conservatives or "Maximizers" was *The Tablet*. There is some similarity in the conflict between *The Tablet* and *The Home and Foreign Review* on the one hand, and that between *L'Univers* and *L'Ere Nouvelle* on the other.

¹²⁰) Acton, *Essays*, p. 269.

st as the Church will not condone violation of lawful constitution or of a constitutional law, misconstruction of a just treaty, neither will e identify her cause with scientific error, even ough the historical truth or astronomical fact question, or whatever it may be, may seem to rt her immediate interests.¹²⁸⁾

However, since the true, long-range interests of e Church are not necessarily identical with those the human element in ecclesiastical government, ere is, Acton says, always the possibility of an tempt to suppress historical truth for fear of s inconveniences. There was a time, he goes a to say, when every party virtually had its own prohibitive Index, to brand as falsehood what- er it considered embarrassing or inexpedient, and hen none cared for knowledge that could not e made available for argument. Even the clesiastical government, he feels, at times used e Index of prohibited books to restrict historical rutiny.¹²⁹⁾ It was only after the naturalists, the athematicians, and the philologists had each de- veloped a non-evaluational basis for their re- flective sciences that the historical sciences also voke to the need for objectivity. Catholic his- rians at German universities supposedly pio- ered in this direction, because here the system ecrecy and accommodation was rendered im- ssible by the competition of knowledge induced e public character of the institutions of gher learning.¹³⁰⁾ Since the lectures of any non- atholic scholar were open to any student, only e most thorough exposition of the truth could e sure of success. "In Rome, however, where e influences of competition were not felt, the asons for the change could not be understood, or its benefits experienced. . ."¹³¹⁾ The German holars, on the other hand, in the opinion of ction, exhibited a moderation which contrasted markedly with the aggressive spirit prevailing mong French and Italian "progressives."¹³²⁾

While German Catholic historians, who re- tained from a quasi-apologetic approach to their bject matter, escaped censure, Catholic philoso- hers, such as Georg Hermes and Anton Günther, d not. "Here indeed," Acton admitted, "the se was very different." . . . because "the philoso- her cannot claim the same exemption as the his- rian. God's handwriting exists in history inde-

pendently of the Church, and no ecclesiastical exigence can alter a fact. The divine lesson has been read, and it is the historian's duty to copy it faithfully without bias and without ulterior views."¹³³⁾ The Church, which has survived some detrimental historical fact, will certainly survive its publication through an historian. "But phi- losophy has to deal with some facts which, al- though as absolute and objective in themselves, are not and cannot be known to us except through revelation, of which the Church is the organ. A philosophy which requires the alteration of these facts is in patent contradiction against the Church. Both cannot coexist. One must destroy the other."

In the case of Frohschammer, Acton seems to have had the notion that the Roman Court was more anxious to test what degree of control it would be possible to exercise over his countrymen, whose independence had caused Rome to be quite concerned, than to correct an error. Acton stressed the point that no one is in conscience permitted to submit to a disciplinary decree only in order to save oneself trouble and embarrassment, while retaining his conviction.¹³⁴⁾ Frohschammer, he thought, was, through the actual proceedings against him, placed in the position of a persecuted man. While, up to the condemnation of his book, he had confined himself to problems of Chris- tian philosophy, he now commenced, in a spirit of personal antagonism, a long series of writings in defense of "freedom" and in defiance of authority.¹³⁵⁾ From his conviction that authority is fallible, Frohschammer drew the conclusion that truth also is uncertain and that defined dog- mas are subject to change. Acton, on the other hand, was of the opinion that if Frohschammer would not have regarded the Roman Court as standing for the whole Church, he would not then have proceeded to consider the whole Church as liable to err.¹³⁶⁾

Acton was not unaware of the fact that Rome did not, to say the least, share his optimistic belief in "scientific progress." He also knew quite well that his concept of ecclesiastical authority was regarded as anything but orthodox. The letter of Pope Pius IX to the Archbishop of Munich on December 21, 1863, regarding the Munich Congress of Catholic Scholars, in which Döllinger

¹²⁸⁾ Acton, *Essays*, p. 276.

¹²⁹⁾ *Ibid.*, pp. 278-79.

¹³⁰⁾ *Ibid.*, p. 279.

¹³¹⁾ *Ibid.*, p. 279.

¹³²⁾ *Ibid.*, p. 280.

¹³³⁾ *Ibid.*; Acton, the historian, here differs considerably from Newman, the theologian; cf. p. 31 of this article.

¹³⁴⁾ *Ibid.*, pp. 282 and 285.

¹³⁵⁾ *Ibid.*, p. 285.

¹³⁶⁾ *Ibid.*, p. 288.

had appealed to the ecclesiastical authorities to approve of historical criticism, finally convinced Acton that continued publication of the *Review*, or what is the same, the periodical iteration of rejected propositions, would amount to insult and defiance. Such constant irritation would not advance the cause of what Acton considered intellectual freedom, but would hinder it.¹³⁷⁾

Acton remained convinced that intellectual liberty is the *conditio sine qua non* of a reconciliation between religious and secular truth, and that without such reconciliation the Church would remain without influence upon the advance of modern science.¹³⁸⁾ But he also realized that in an age when science was more or less irreligious, and when Catholics more or less neglected its study, it was extremely difficult to convince either party of the fact that there exists an intrinsic harmony between religion and the established conclusions of secular knowledge.¹³⁹⁾ Acton interpreted the aforementioned Brief of Pius IX to mean that the course of theological knowledge ought to be controlled by the decrees of the Index. But rather than challenge "a conflict which would only deceive the world into a belief that religion cannot be harmonized with all that is right and true in the progress of the present age," he decided to sacrifice the existence of the *Review* to the defense of its principles. This, he thought, would enable him to "combine the obedience, which is due to legitimate ecclesiastical authority, with an equally conscientious maintenance of the rightful and necessary liberty of thought."¹⁴⁰⁾

In the writings of Acton there is repeated reference to "that gradual change in the knowledge, the ideas, and the convictions of the Catholic body," to non-infallible truth which advances with the progress of science, to traditional views which will "yield ultimately to the influence of time," to the views and explanations of the *schola theologorum* which should yield to the progress of "secular science" and the like.¹⁴¹⁾ Although this may sound like theological evolutionism, Acton cannot be accused of maintaining it. In dealing with the doctrines of Frohschammer, who had said that the teachings and decisions of the Church are not final and absolute but subject to alter-

ation and change, Acton acknowledges that through this "dynamic" interpretation of religious truth, Frohschammer separated himself entirely from the Catholic Church.¹⁴²⁾

Shortly after Acton's death, however, there appeared in England under the name of Hilary Bourdon a book by Father George Tyrrell, S.J., with the title *The Church and the Future* (Edinburgh, 1903; for private circulation only), attacking the doctrines of papal infallibility, of the absence of error in Holy Scripture, and of the immutability of the dogmas. From a rather conservative and scholastic position, the conversion of Tyrrell had gradually reverted to an attitude distinct from Modernism. In 1906, in his *Much-Abused Letter* (a letter to a friend, a professor of anthropology, originally published anonymously in the *Corriere della Sera*) he held "that the visible Church is but a mutable organism subject to development and modification."¹⁴³⁾

These views, similar in some respects to those of J. Frohschammer (d. 1893) in Germany, and of A. Loisy in France, are said to have been the occasion for the papal decree *Lamentabili sane exitu* of July 4, 1907, i.e., the Pope Pius X *Syllabus*, and the same Pope's encyclical *Pascendi Dominicus gregis* of September 7, 1907. The appearance of this encyclical letter on the doctrines of the Modernists, as well as the publication of the second *Syllabus* of Modernist errors, caused another sensation in England and elsewhere and gave rise to many comments, in print, by Catholics and non-Catholics. It was frequently suggested that Modernism, particularly the modernist attempt to establish the cardinal points of Christian belief by the aid of the modern evolutionary view of the universe, was inspired by John Henry Newman's *Essay on the Development of Christian Doctrine* (1845). Erich Przywara, S.J., a Newman scholar, denies this vigorously and believes that this notion is due to the false interpretation of Newman's *Essay* by Loisy, and of his *Grammar of Assent* by Brémond.¹⁴⁴⁾

Modernism is essentially agnostic, i.e., it teaches like Kant, that human reason does not and cannot know God. Since God cannot be known

¹⁴²⁾ *Ibid.*, pp. 287-88.

¹⁴³⁾ Cf. *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. XII (New York, 1912) p. 49a.

¹⁴⁴⁾ Cf. Przywara's articles on Modernism and Newman in Vol. III of the *Staatslexikon*, (Freiburg i. B., 1929), col. 1875 and 1557. It seems also that it is often forgotten that Newman wrote his *Essay* before his conversion.

¹³⁷⁾ *Ibid.*, pp. 290-93.

¹³⁸⁾ *Ibid.*, p. 296.

¹³⁹⁾ *Ibid.*, pp. 276, 295-96; cf. also Denz. No. 1635, 1649, 1797.

¹⁴⁰⁾ *Ibid.*, p. 296.

¹⁴¹⁾ *Ibid.*, pp. 290, 291, 293, 294; cf. also Denzinger No. 1800.

ven by means of His creation, there is only one other means left: inner experience. It is, thus, by subconsciousness that we get a knowledge of God. Religion, therefore, is not based on external revelation and on the *magisterium* or doctrinal authority of the Church, but on man's inner "need of the divine." This immanence, of course, completely subjectivizes religion, i.e., renders it a product of subjective needs, a development of the religious *sense*, unaided by reason. In keeping with these basic ideas, many Modernists assign the knowable world of phenomena and of conscious experience to science, and the unknowable world of the supernatural and of the subconscious to religion. Science and faith are, therefore, entirely unrelated. "Thus," Pius X says in *Pascendi*, "it is contended that there can never be any dissension between faith and science, for if each keeps on its own ground they can never meet and therefore never can be in contradiction."¹⁴⁵ Yet, while science is supposedly independent of faith, faith is regarded as subject to science, one of the reasons being that "man does not suffer a dualism to exist in himself, and (that) the believer therefore feels within him an impelling need (!) so to harmonize faith with science that faith may never oppose the general conception which science sets forth concerning the universe."¹⁴⁶ This "harmonization" of faith with science is really a dictatorship of "science" over faith under the guise of intellectual freedom. It does not really do away with the basic conflict between reason and faith in the modernist scheme of thought.

This conflict is at the bottom of the 19th century liberal theory of freedom of thought and utterance. Its beginnings can be traced back at least to the 12th century when the Moslem philosophers began to attack the Koran indirectly by teaching that philosophy and theology have two different standards of truth. The Arab Averroës (1126-1198) and the Hebrew Maimonides (1135-1204) had developed a doctrine of the double truth which permitted a philosophical truth of reason in conflict with the revealed truth of religion.

In the 13th century this doctrine was introduced from Moslem Spain into the Christian countries of Europe. It seems to have served as a kind

of escape-ideology for "independent" thinkers of the Middle Ages, supposedly making it possible for them to remain orthodox believers and at the same time becoming or remaining "progressive" philosophers. One could now, it seemed, engage in rather bold speculations and yet avoid scandal by declaring that while one's findings are true *secundum rationem*, they are not claimed to be true *secundum fidem* (Windelband). Siger of Brabant (1235-1284) was probably the most important medieval Averroist who taught the dual character of truth.

During the 14th century it was John of Janduno and William of Ockham who represented this theory. In the school of Padua, Averroism continued to flourish until the 16th century. In the 18th century Luther, who considered himself as Ockhamist, arrived at a similar conclusion by overstressing the claims of theology. Until the Renaissance and Reformation, the philosophers set up their standard of truth against theology, and now, in Luther, theology set up its standard against philosophy. This process was reversed again in the 17th century when rationalism once more made reason the arbiter of theology. There was Francis Bacon (1561-1626), one of the first free-thinkers, and his one-time amanuensis, Thomas Hobbes (1588-1679), who separated morality from religion, and Pierre Bayle (1647-1706), one of the first "enlightened" apostles of tolerance, who proclaimed the independence of reason from religion. These men, as well as Locke, Berkeley, and Hume, evoked Kant (1724-1804), the German philosopher, whose rationalism and critical idealism shook the world, and whose influence on the 19th century was unsurpassed.

It is mainly Kant's criticism which led to the 19th century conflict between reason and faith and the consequent proclamation of freedom of thought and expression. This conflict was no longer one characteristic of the teachings of individual philosophers, but one typifying an entire century. Kant's criticism did not stop at the doors of Protestant and Catholic schools of theology. As a matter of fact, Modernism, both Protestant and Catholic, was largely an attempt on the part of theologians to reconcile Kantianism and Christianity. Kant is, at least to some extent, responsible for the 19th century movement toward non-dogmatic Christianity. "Kant's assertion of the supremacy of the moral law (is) the origin of the tendency to regard Christianity more as a sys-

¹⁴⁵) *Encyclical Letter of His Holiness Pope Pius X on the Doctrines of the Modernists*, (London, 1937), p. 21.
¹⁴⁶) *Ibid.*, pp. 22-23; the exclamation mark is mine.

tem of ethics and less a system of dogmatic truth."¹⁴⁷)

In his "*Critique of Pure Reason*," Kant laid down the principle that knowledge cannot transcend experience. Hence, God cannot be known by the intellect either, though our practical reason postulates Him as the basis of the moral order.¹⁴⁸) But reason, used in a theoretical and speculative way, can never gain true knowledge of supra-sensible things. This is exactly what many of the Modernists say: we cannot know with intellectual knowledge God and the supernatural; the only way is by our subconscious mind. According to Kant, truth is not derived from the being and essence of things, but from the operation of the mind, called judgment. In other words, objects of sense conform to our conceptions, rather than vice versa. In a manner reminding one of the nominalists of old, Kant insists that the human mind is an active organ which determines the way we perceive things, rather than a passive one which receives impressions from these objects. That is to say, the mind of man is free and self-determining, it carries in itself these categories which determine truth. We can know of things *a priori* because and to the extent that we ourselves put forms of thought into them. Man, whom Kant declared to be free as an ethical subject, is, therefore, also autonomous as a cognitive being. What counts, therefore, is the subject, the thinking agent, rather than the object, i.e., that which confronts the agent. In this manner, Kant has, as T. Pesch, S.J., has rightly pointed out, brought down the grapes which were "too sour" for Luther: he has made philosophy Protestant.¹⁵⁰)

The teachings of many Modernists are, consciously or unconsciously, rooted in Kant's philosophy of immanence, i.e., in his theory that being is, in a way, identical with being-thought. Kant regarded reason as a kind of demiurge which, it is true, does not create the being of things, but

their form and law. The mind, thus, is the organizer of the *non-ego*, the producer of the meaning and order of things. In other words, the individual is the source and guarantor of all knowledge, its beginning and its end.

Catholic doctrine does not deny a causality of the mind, but it insists that it is relative, incomplete, or partial, because of the acts of the intellect and of the will depend to some extent on external factors, such as the divine *concursus*, revelation, and objective reality in the natural order. Some Catholics exaggerated the so-called secondary causes, i.e., the autonomy of created being, minimizing the divine energy which flows into the operation of creatures. Others underestimate the causality which the Creator has granted his creatures, ascribing so much to the immediate operation of the First Cause that little if any freedom is left for the will, and little if any self-mastery to the intellect. Among the latter there are the Jansenists and the Traditionalists (de Bonald, Lamennais, etc.); among the former such men as G. Hermes, A. Günther, J. Frohschammer.¹⁵¹)

Frohschammer, e.g., believed in the supremacy of reason, which he considered unfailing or, at least, capable of self-correction. "Philosophy includes in its sphere all the dogmas of revelation as well as those of natural religion. It examines by its own independent light the substance of every Christian doctrine, and determines in each case whether it be divine truth. The conclusions and judgments at which it thus arrives must be maintained even when they contradict articles of faith."¹⁵²) The Church, while she may examine whether the findings of philosophy can be taught in theology, has nevertheless no means of ascertaining the truth of philosophical conclusions. The two domains of philosophy and theology are distinct; "we must not identify what we know with what we believe. . . ."¹⁵³) This is Kantianism pure and simple. And so is Loisy's and Tyrrell's belief that faith is entirely irrational, and that religion is due to an inner impulsion: the need of the divine. Kant, too, had said that, though the existence of God, the immortality of the soul, etc., are entirely beyond the reach of reason, yet their admission is exacted by practical reason, that

¹⁴⁷) Thomas E. Judge, DD., *The Encyclical of His Holiness Pius X on the Doctrines of the Modernists*, p. iv.

¹⁴⁸) J. M. Bampton, S.J., *Modernism and Modern Thought* (St. Louis, Mo., 1913), pp. 20-25; cf. also A. Vermeersch, S.J., "Modernism," *The Catholic Encyclopedia*, Vol. X (New York, 1913), p. 418b.

¹⁴⁹) C. A. Ellwood, *A History of Social Philosophy* (New York, 1947), p. 233.

¹⁵⁰) *Der Liberalismus in der Wissenschaft; Stimmen aus Maria Laach*, Vol. IV, 1873, p. 319. Martin Luther demanded only freedom of inquiry into Scripture, the right of Private Judgment. Since he rejected the *philosophia perennis* and called reason a harlot, it is not surprising that he was not interested in general freedom of research.

¹⁵¹) For this paragraph, I have used to advantage Rev. Anton Gisler's, *Der Modernismus* (Cincinnati, 1912), pp. 479-81.

¹⁵²) Acton, *Essays*, p. 286.

¹⁵³) *Ibid.*

is to say, by the needs of our moral nature.¹⁵⁴) Like Kant, the Modernists claim "perfect autonomy of the reason *vis-à-vis* of what is exterior," and a right, even a duty, for the believer "freely to interpret, as he sees fit, religious facts and doctrines."¹⁵⁵) This is the modernist concept of freedom of thought.

(To be continued)

DR. FRANZ H. MUELLER

World trade is nothing other in its essence than a "swap" of one nation's products against those of another, conducted, as a matter of book-keeping convenience, not on the basis of physical barter, but of token payment through the "foreign exchange" of money.

To be healthy, to achieve its object, it must be motivated and sanctioned by the elementary simplicity of the Christian precept of mutual service.

When governments usurp a totalitarian control over world trade, vitiating it by the short-sighted and destructive complexities of tariffs, restrictions, artificialities, stealing of marches, grabbing at temporary advantages to themselves and what not, they turn the blessing into a curse.

The simplest remedy was given by Pius XI in 1937 (*Divini Redemptoris*), when he postulated for States "the earliest possible removal of these artificial barriers to economic life"—barriers which, he said, are the effects of distrust and hatred—and gave the clue that "All must remember that the people of the earth form but one family in God."

GEORGE GLASGOW
The Catholic Times, London
February 15, 1952

But there is no muddled thinking on the part of the Marxists regarding the Middle Class. They are vowed to exterminate it, and this may be taken as a left-handed compliment to that maligned class' role as the keystone of Christian society and the guardian and promoter of the Christian way of life and culture. The *Communist Manifesto* announced that "the *bourgeoisie*, whenever it got a free hand, put an end to all feudal,

patriarchal, idyllic relations, pitilessly tore asunder the motley feudal ties that bound man to his 'natural superiors,' and left remaining no other bond between man and man than naked self-interest and callous cash-payment." One might have thought by this that Marx and Engels aimed at restoring Christian charity in place of the Capitalist cash-nexus. They did protest too much and too hastily. To lay the crimes of Capitalism at the door of the Middle Class was a gross over-simplification of the facts, but it gave the proletariat sanctions and slogans and an opportune scapegoat. All the instinctive plebeian hatreds against the cultured class could now ally themselves to what looked like a logical justification of their resentments. Thus did two members of the *bourgeoisie* incite the mobs of the world with a sort of inverted crusading fervor to do war against the Middle Class.

LIAM BROPHY, PH.D.
Hibernia, February, 1952

David Livingstone, the Scottish explorer, was not the first to take the Gospel to Central Africa, according to the Rev. J. T. Munday, an Anglican missionary in Northern Rhodesia, who, broadcasting from Lusaka, said old Portuguese records showed that Christianity was taken to the Congo basin in 1482. In 1521 a paramount chief's son was baptized. Thousands of other natives were baptized at the same time. The Jesuit martyr, Gonsalvo da Silveira, killed in about 1560 preached in what is now Southern Rhodesia where the paramount chief, Monometapa, was baptized.

The Examiner
April 12, 1952

Liaison between Washington and Vatican City will either be official, regularized and efficient—or backdoor, haphazard and bungling. Recognition of Vatican City as a political force will do no more than give frank official status to what now has unofficial recognition in every quarter. It will not be enough for Mrs. Luce to pick up the telephone. The Vatican is too old, too proud, too well established for that kind of backdoor diplomacy. There will either be forthright diplomatic recognition or the present vacuum.

JOHN COGLEY
The Commonwealth
February 27, 1953

¹⁵⁴) A. Attwater, *A Catholic Dictionary* (New York, 1941), pp. 290a, 347b.

¹⁵⁵) A. Vermeersch, S.J., "Modernism," *The Catholic Encyclopedia* (New York, 1913), Vol. X, p. 419b.

Book Reviews

Received for Review

- Isaacs, Harold R.: *The Tragedy of the Chinese Revolution*. Stanford University Press, Stanford, California. \$5.00.
- Ancient Christian Writers. *The Works of St. Patrick*, St. Secundinus, Hymn on St. Patrick. Trans. by Ludwig Bieler. Newman Press, Westminster, Maryland. \$2.50.
- Grandmaison, Léonce de, S.J.: *We and the Holy Spirit*. Trans. by Angeline Bouchard. Fides Publishers, Chicago, Illinois. \$3.75.
- Marmion, Rt. Rev. D. Columba: *Christ—The Ideal of the Priest*. B. Herder Book Co., St. Louis. \$4.50.

Reviews

- Baur, Rt. Rev. Benedict, O.S.B.: *The Light of the World*. Vol. I. *The Christmas and Easter Cycles*. Trans. by Rev. Edward Malone, O.S.B. B. Herder Book Co., St. Louis, Mo. 1952. Pp. X-500. \$7.50.

THIS IS THE FIRST of two volumes, translated from the German of the present Abbot of Beuron. The core of the book is a very rich series of meditations based on the Masses of the temporal cycle. Certain important feasts of the ecclesiastical year and of the Blessed Mother, as well as of some of the saints, are included. All of this is set against a background of the Old and New Testament, of history, and of liturgics in general.

The purpose of the book is founded upon the premise that liturgical prayer is a unified heart-and soul living with Christ in His Mystical Body. Obviously, such a participation has for its end the sanctification of every facet of thought and action. Hence, the author seeks to stimulate growth in the life of grace by holding up the life of the Church as one with that of Christ. This pattern constantly recurs by a deft analysis of the sacramental presence by which Christ lives in His Church during the liturgical year.

"Through His sacramental presence His life begins, develops, and draws to a close. . . . He who wishes to live with Christ and in Christ must participate in His liturgical life by means of the liturgical year. Each year we begin anew. Each year we seek to attain perfection, but do not reach it. Then God gives us a new year of salvation. We attempt it again, and each year by our union with Christ in the Church we endeavor to perfect the seed that was planted in our baptism."

There is an introduction to the Sunday Mass, which is treated in liturgical detail and which explains its inner meaning. The latter then becomes a frequent note in the meditations that follow for the week, in which the dominant chord of the Sunday is sounded again and again, but embellished with new variations. The book thus gets a definite completeness which is rare in liturgical volumes of this class. And always, there is the accent on Faith by which the members of the Mystical Body must live with the Head. Hence, there is an unusual variety of considerations that stream forth from the inexhaustible fountain, which is the

Church. For that reason the book will have a tremendous appeal not only to priests and religious, but also to those interested in the lay liturgical apostolate.

In general, the work is a noteworthy contribution to the ever-growing list of books that are designed to stimulate, strengthen, and deepen liturgical piety. *The Light of the World* will readily contribute handsomely in this direction. It is theological without being technical. It has the unction that is born only out of Faith, which it is intended to increase, and thus it should be disposed to merit more than ordinary acceptance.

The translator is to be particularly commended for a well-Englished translation.

VERY REV. ALBERT M. SCHREIBER, O.S.B.
Subiaco Abbey, Arkansas.

- Gillis, Rev. J. H. and McMahon, Rev. J. A.: *Our Union In And With Christ*. St. Francis Xavier University, Antigonish, N. S. 1951. 50c.

The sub-title of the booklet very adequately describes it: "*The Encyclical *Mystici Corporis* Arranged and Simplified.*"

The authors have achieved their purpose and objective. They present the encyclical of the Holy Father in a definitely simplified form. The language and words should be understood by any normal child in the middle elementary grades. The style is practically that of a narrative. Lesson after lesson, point after point of the encyclical read as if they come from the lips of the author or of a speaker. The format of the pages, the printing, the size of the sentences and lines are attractive and should be pleasing to the children. In this they follow every modernly conceived textbook of the elementary grades. There are not the full-printed, crowded, formidable-looking pages. Everyone will agree that the authors have done a yeoman job in bringing this much-needed, present-world-solving message of the vicar of Christ to the 'little ones.'

Assuredly this booklet does fill a need. How long should we wait to bring the glad tidings and full truth of the proper identity of the Church to our children? It is the doctrine of the Mystical Body which the Vatican Council declared as showing forth "*Ipsa intima Ecclesiae natura, et praestantissima.*" He who long ago said: "Suffer the little ones to come unto me . . .," is just as anxious and eager for the children today to know how closely He is united to them.

REV. C. J. MARTIN, A.M.

"Catholic representation on Unesco—the United Nations Educational, Scientific and Cultural Organization—is much too small," Bishop Keller of Muenster, Germany, told the Catholic Association for Spiritual Revival at Utrecht, Holland. The Bishop emphasized that international Catholic cooperation was essential. He recalled the Pope's words that for Europe there were only two alternatives, either Catholic unity or destruction by a terrible conflagration.

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Social Justice Review (indexed in the *Cath. Periodical Index* and the *Cath. Bookman*) is published by the Central Bureau.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

A SCHOLARSHIP HONORING DR. KENKEL OFFERED BY ST. BENEDICT'S COLLEGE

EARLY IN JANUARY the Central Bureau was informed by Rev. Theodore Leutermann, O.S.B., that the committee on scholarships of St. Benedict's College, Atchison, Kas., had discussed the possibility of awarding a plastic scholarship in honor of the late Dr. F. P. Kenkel to a student interested in rural sociology. The committee's decision favoring such a scholarship was unanimous. The Rt. Rev. Abbot Cuthbert McDonald of St. Benedict's Abbey approved the committee's decision.

According to the committee's plan," wrote Fr. Leutermann, "St. Benedict's College will grant a scholarship covering the cost of tuition, which at present is \$300 for two semesters. The remaining fees will be paid either by the student himself, or through arrangements with the Central Bureau." After stating a few recommendations, Leutermann advised: "The Central Bureau with the approval of the committee on scholarships will have the right to select the candidate."

We know that this magnanimous gesture on the part of Abbot Cuthbert and St. Benedict's College will elicit a profound gratitude of all the officers and members of the Central Verein. At last year's convention in St. Louis a recommendation was adopted calling for "the establishment of a Kenkel Memorial program." While the recommendation makes no explicit mention of a scholarship, it was certainly the mind of the convention that one be established in Dr. Kenkel's honor, if such be possible. It is thus the action of St. Benedict's College makes it possible for us to carry out the recom-

mendation in a manner which is bound to meet with universal favor.

In welcoming the gracious action of St. Benedict's College, we recognize an exquisite propriety in the fact that that institution should be the one giving a scholarship to honor the late founder and director of the Central Bureau. For it was St. Benedict's which in 1935 conferred upon Dr. Kenkel the honorary degree of Doctor of Laws. The June, 1935, issue of *Social Justice Review* tells of this award as follows:

"The long sustained cordial attitude of the Benedictine Fathers of a number of abbeys in our country towards the CV and their cooperation in our endeavors was recently emphasized anew. While granting the degree of Doctor of Laws to three members of the hierarchy, alumni of the institution, the faculty of St. Benedict's College, Atchison, awarded the same honor to the Director of the Central Bureau, Mr. F. P. Kenkel, who delivered the baccalaureate address at the 77th annual commencement exercises in the institution May 30.

"The Bishops honored on this occasion are the Most Rev. J. Henry Ihen, Titular Bishop of Bosana; Most Rev. Francis Johannes, Bishop of Leavenworth, and Most Rev. Thomas F. Lillis, Bishop of Kansas City. The two first-named dignitaries are, incidentally, Life members of the C.V."

Letters of appreciation have been sent to Abbot Cuthbert and St. Benedict's College by the President of the CV, Mr. Albert J. Sattler, and by the Director of the Central Bureau. Various details in reference to the scholarship are under discussion at this time.

Our President's Message

TO THE SECRETARIES OF ALL SOCIETIES

AFFILIATED WITH THE CENTRAL VEREIN

Dear Friends:

One of the great centers of culture and of religion in South Germany since the middle ages has been the Benedictine Archabbey at Beuron in Hohenzollern. Hundreds of young men, many of them expellees and refugees, are now being trained and educated by the monks at Beuron for the priesthood, in the arts and sciences, and in agriculture and industry. Unquestionably the greatest force for good in Germany and the best defense against Communism and other materialistic philosophies is the training and the re-orientation of the youth of Germany. Besides this, the Fathers at the monastery provide retreats and days of recollection for the Catholic men of Southern Germany.

Archbishop Muench has written to me and recommended this great work to our charity. The Arch-abbot of Beuron has sent to the United States as his representative, the Rev. Max Jordan, former European and American correspondent, whose chief concern is the collection of funds for the support of this salutary work.

It is my suggestion that individual societies sponsor benefit socials or make a direct solicitation of their members for the purpose of raising these funds. The monies, when collected, should be sent to Mr. Albert A. Dobie, 95 Carleton Street, Hamden 14, Connecticut, so that proper credit and record may be kept of the funds collected.

As a further explanation of this good work which we are undertaking on behalf of the Church in Germany, a folder is herewith enclosed which I request you read to the members of your society. For additional copies of the folder, please contact the Central Bureau, 3835 Westminster Place St. Louis 8, Missouri.

Very sincerely yours,

ALBERT J. SATTLER, President

Few Requests for Declarations

THE SECRETARIES of all societies affiliated with the CV have received copies of the Declaration of Principles adopted at the St. Louis convention. At the same time the Central Bureau offered to send free of cost additional copies for distribution among the members of the affiliates. Of the more than 800 secretaries, only 31 sent in requests for a mere 3,403 copies of the Declarations. And yet these statements have won the acclaim of various members of the American Hierarchy, one of whom expressed the wish that they be circulated even among our non-Catholics. How much good could not these Declarations do by way of being used as discussion or lecture material for the meetings of our societies!

Dates Chosen for National Convention of the C.V.— July 18-22

THE NINETY-EIGHTH Annual Convention of the Central Verein will be held in San Antonio Saturday through Wednesday, July 18-22. The conditioned Gunter Hotel will serve as convention quarters. It is planned to conduct all the meetings at the hotel, which has made available to the delegates its ample facilities.

At the present time the arrangements committee engaged in planning an attractive program. A number of other important features there will be a youth section. In recent years our national conventions had to forego a youth meeting, primarily because of the exclusion of youth organizations in parishes and dioceses. By way of exception to the general trend, the Catholic State League of Texas has a successful youth section under the directorship of Rev. Albert G. Henkes, High Hill. In 1951 Father Henkes was chosen to lead the youth movement in the Central Verein. Under the sponsorship of the Youth Section of the C.S.L. and the capable guidance of Father Henkes we are assured of a successful and constructive youth rally in San Antonio.

Convention Delegates

IN VIEW OF THE NATURE of CV conventions, it is advisable that delegates be chosen by affiliate societies with great discretion. While these annual meetings are known to afford much joy to those who attend, it is to be observed that this happiness and good will stem from the distinctively edifying conduct of the Verein members and friends. Our conventions are a serious business. Our people come together from distant parts to deliberate, discuss and plan for the reconstruction. Capable speakers with carefully chosen topics afford inspiration and guidance. Few are the occasions which can elevate and spur the thoughtful person to action as can the Verein convention.

Our societies will, therefore, do well to send delegates who are willing and able to participate in convention activities. A mere nominal attendance is a waste of time and money, for the CV as well as the society represented. The number of delegates should be small; each representative is important. It should be impressed upon delegates that a thorough report will be expected which will include something more than the mere recitation of the convention schedule and program.

Since many people utilize their vacation time for attendance at CV conventions, the matter of delegates should be discussed at this early date. Many people make their vacation plans early, especially in such instances where they have an option on the time of their vacations. It is to be borne in mind that our convention this year—July 18-22—will be held one month earlier than is our wont.

Contributions to the Central Bureau, resulting from the Christmas appeal, now total \$3,896.90, which is almost \$1,200 above last year's figure.

Archbishop Muench Receives New Honor

IS ALWAYS A SOURCE of deep gratification to be able to convey to our Verein members and friends, about our esteemed prelate and valued friend, Archbishop Aloisius J. Muench. Our joy is naturally greater when we can report official recognition accorded His Excellency in token of his extraordinary merits in behalf of the Church and a Christian social order.

In the supremely important position of Papal Nuncio in Germany, Archbishop Muench, who is also Bishop of Fargo, has been rendering a unique service to the Church in these critical postwar years of reconstruction. In recognition of this service he has recently received the title of "Master Knight of the Grand Cross of the Sovereign Military Order of the Knights of Malta."

The honorary title of Master Knight carries with it the privilege of wearing the decoration of the Maltese Cross, a black cross embellished with gold suspended from a neck band.

Archbishop Muench has been in Germany since July 1946, and was named Papal Nuncio to that country in March, 1951. He is Honorary Chairman of the Central Committee on Social Action.

Convention Proceedings Published

THE PROCEEDINGS of the 97th annual convention of the Central Verein have been published in the last few weeks. They are printed in the form of a 172-page paper-bound volume of very readable type. In keeping with the practice of former years, the Proceedings of the 36th convention of the National Catholic Women's Union are also incorporated in this volume.

Convention proceedings are valuable as history. Since they should be preserved by all who have read them. But they also have great value for the present. They should be reviewed carefully for the purpose of refreshing our minds on the various projects discussed by the Verein at last year's general meeting. I often hear the complaint that praiseworthy deeds are made with great fervor at conventions, only to be peremptorily forgotten later. A perusal of convention proceedings will certainly aid in keeping our organization's program fresh in our minds. Beneficial results are then certain to follow.

The Central Bureau has a limited number of the proceedings on hand and will be happy to honor requests for copies as long as our supply lasts.

From the British Cameroons a missionary writes: "I am a regular reader of your paper, thanks to the generosity of one of your contributors who most kindly sends his copy to me. Although it takes a few months for the paper to reach me, it makes very interesting reading, especially here in the Cameroons which is considered as one of the backward and undeveloped parts of the world."

Maryland Branch Reorganizes

THE VERY ENCOURAGING NEWS comes to us that the Maryland State Branch of the CV has seriously set about the task of reorganizing its membership. Interest and activity in recent years had died down to a mere flicker. However, there is now evidence of a second spring breaking for our Maryland affiliates and early indications point rather encouragingly to a much brighter future.

The work of restoration began with the meeting of February 1, held in St. James Hall, Baltimore. Rev. Joseph J. Schagemann, C.S.S.R., widely known as the originator of the Maternity Guild movement, and always an ardent promoter of the Verein, attended this meeting and struck the spark that promises to rekindle the interest and enthusiasm necessary for a renaissance. Despite the fact that only ten men and fifteen women were in attendance, the meeting at St. James was heartening. Father Schagemann comments: "We had a most enthusiastic meeting, the men continuing in session until 3:30 P.M., the women until 4:30. . . The results were equal to my expectations."

Efforts at reorganization include the sending of a special letter to all members prior to each monthly meeting. All delegates present at St. Martin's on February 1 promised to pray daily for the success of their organization. A special rally has been scheduled for the last week in May. It is expected that the CV President, Mr. Albert J. Sattler, Mrs. Rose Rohman, President of the NCWU, and the Director of the Central Bureau will address this rally in Baltimore.

The Maryland Branch subscribes to *SJR* for the Archbishop of Baltimore, his Auxiliary Bishop and for the Enoch Pratt Free Library. A contribution of \$10.00 was voted for the Central Bureau Christmas appeal. A further display of good spirit was in evidence when the men's and women's groups each decided to have a Mass offered for the repose of the soul of Mr. Kenkel in commemoration of the first anniversary of his death.

The March meeting was scheduled for the first Sunday at St. Michael's Hall. A special memorial tribute will be paid to the late Mr. Kenkel during the interim between men's and women's meetings.

The following are the officers of the Maryland Branch: Rev. Joseph D. Amon, spiritual director; Mr. George M. Bayer, president; Mr. Joseph Brader, first vice-president; Mrs. M. Hartman, second vice-president; Mr. John G. Deinlein, recording secretary; Mr. Lawrence Bockstie, financial secretary and Mr. Charles J. Frank, treasurer.

A priest in Virginia renewed his subscription to *SJR* recently and expressed himself as follows:

"I am more than glad to enclose my check for one year's subscription to the Central Bureau, Catholic Verein of America, for I do not know of any magazine that can compare with *Social Justice Review*, though I subscribe to quite a few magazines, papers, etc. I always feel that I have mentally 'got hold' of something good and solid and worthwhile after reading any of the various articles in your *Review*."

St. Joseph's Credit Union, San Antonio, Twenty Years Old

THE TWENTIETH ANNIVERSARY of the St. Joseph's Credit Union, established January 1, 1933, was observed at the general meeting in St. Joseph's hall on January 27. A very representative number of members heard the president explain that St. Joseph's was the first Catholic Credit Union in Bexar County. It was organized on a country-wide basis because at that time the credit union movement was little known in the parishes.

While the growth of St. Joseph's Credit Union has been slow, it has also been consistent. There has been a steady increase in deposits every year with the exception of 1950. It is felt that most people in our country made higher purchases of commodities in that year due to an accumulation of needs built up in previous years. There were, therefore, greater withdrawals in 1950 than in other years.

It was reported that in most of the twenty years of its existence St. Joseph's had paid dividends of 4 per cent. Only during the war years when loans were not made to any great extent were dividends reduced to 2 per cent.

At the end of 1952 the Union had on deposit \$42,968.91, with outstanding loans amounting to \$14,760.49; \$29,763.58 are invested in municipal bonds, while the cash on hand amounted to \$2,744.86. The guaranty fund at the end of the year held \$1,767.50. Undivided earnings amounted to \$1,889.73. At the end of 20 years St. Joseph's Credit Union has 252 members; 41 loans in the aggregate of \$21,281.75 were made to 39 borrowers during the past year. A dividend of 3.6 per cent, amounting to \$1,347.92, was noted.

The Credit Union carries on its business in the offices of the Catholic Life Insurance Union of Texas. These facilities are made available through the generosity of the Board of Directors of the latter organization, who also have placed at the disposal of the Credit Union the services of one of its employees, Mrs. Margaret Ledwig, who attends to the books, deposits, applications for loans of the Credit Union. Not only does such an arrangement constitute a great saving for the Credit Union, but it works to the convenience of the members, who are thus able to make deposits or apply for loans during the regular business hours every day. Only a nominal salary is paid the secretary, whereas no officer has received any compensation during the twenty years the Credit Union has been functioning.

The president expressed the wish that the Union continue to function according to its established procedure. He urged that it confine its efforts to parishes where no credit union exists, at the same time helping to organize new parish credit unions.

The following directors were elected: John P. Pfeiffer, John Mayer, Robert Meyer, Theo. P. Magott and Emil Sefcik. To the Supervisory Committee was elected Frank Austgen, Felix L. Stehling and George H. Stueben. The Credit Committee also has served many years; it consists of Ben Schwegmann, Herman Windlinger and Wm. V. Dielmann, Jr., who were unanimously re-elected.

Parish Credit Unions in Rochester

FOUR ROCHESTER parish credit unions as of December 31, 1952, had total assets of over \$380,000 according to a report of Joseph H. Gervais, chairman of the credit union committee of Rochester Branch of the Catholic Central Verein of America. These credit unions are in St. Andrew's, Holy Family, Our Lady of Perpetual Help and SS. Peter and Paul's parishes. The report of Mr. Gervais further shows that outstanding loans to members of the credit unions totaled \$146,804; that the credit unions owned \$166,475 in United States government bonds and that the total deposits of members for the purchase of shares of credit unions was \$338,818, and that the credit unions in 1952 loaned to members \$189,967.

The dividend paid on shares varied from 1 1/4 to 3%. All four credit unions were organized as a result of the efforts of the Catholic Central Verein, the purpose being to make available to members of the parish a fund from which small loans for productive and provident purposes might be made at a reasonable rate of interest. The growth of these credit unions since 1937, when the first one was organized, indicates that they fill a real need and render a valuable service to the members of the parishes in which they exist.

In his report Mr. Gervais stated that, although none of these credit unions has ever taken security other than a co-maker, not one loan has as yet been charged off as being uncollectable. This he says is a tribute to the judgment of the committees which pass on applications for loans.

Anniversary Mass for Dr. Kenkel at St. Elizabeth's Settlement

A MASS OF REQUIEM for Dr. F. P. Kenkel was offered in the chapel of St. Elizabeth's Settlement in St. Louis on February 16, the first anniversary of his death. The celebrant of the Mass was the present Director of the Central Bureau, Rev. Victor T. Suren.

Dr. Kenkel founded St. Elizabeth's Settlement Day Care Center in 1915 to assist needy mothers who found it necessary to engage in gainful employment outside the home. It was also envisioned that St. Elizabeth's would also provide a splendid opportunity for study in social conditions among people in our crowded urban centers.

In attendance at the Mass were two of Dr. Kenkel's daughters: Sister M. Gertrude, S.S.N.D., formerly superintendent of the Settlement, and Miss Eleonore, former worker for the institution. Besides the present Superintendent, Sister M. John Bosco, S.S.N.D., and her fellow workers of religious, the members of the Central Bureau and the Board of Directors of St. Elizabeth's assisted in the Holy Sacrifice.

A breakfast was served after Mass and was followed by the monthly meeting of the Board of Directors.

Branch and District Activities

St. Louis and St. Louis County

THE REGULAR MEETING was held Monday, February 2, 1953, at Our Lady of Sorrows Parish Hall.

President Kohnen introduced the pastor of the host parish, Msgr. Stolte. In his words of welcome, Msgr. Stolte invited all present to make a tour of the building and inspect the new additions and improvements. He also stated that he has been a member of our organization for years and wished us success in our strong support of our holy religion, which is sorely neglected by many of our Catholic people today.

The treasurer's report showed the cash balance to be \$61.92. Roll call showed 33 present.

Mr. A. Starmann again invited the members to the Lady of Fatima devotions held on the 1st Saturday of each month at 7:30 p.m. at St. Anthony's Parish. Mr. B. Wessels reported on the publication of an article in *Social Justice Review* regarding St. Francis de Sales Benevolent Society and of their efforts to obtain new members. Our Lady of Sorrows had 21 members present. Mr. B. Schaper reported on the movie which is presented every Sunday afternoon for the children, at which there is an average attendance of 350. Mr. W. Otto of the Seven Holy Founders Parish apologized for the small attendance he had to report, which, he said, was due to the many activities of the Parish.

Mr. L. Koerner reported on the January 11th Board Meeting of the Catholic Union and requested the members to be present at the February 13th meeting, at which the plans for the Convention will be discussed. He also made mention of the clerical clothing drive.

Mr. J. Zipf, Chairman of the Legislative Committee, read copies of letters sent to Senators Hennings and Symington, protesting the appointment of Dr. James Bryant Conant as U. S. High Commissioner of West Germany. Mr. Zipf had replies from both Senators. All members were requested to write to the Senators protesting the appointment of Conant.

Mr. C. J. Furrer reported on the banquet and meeting held at St. Vincent's Orphan Home on Sunday, February 1, 1953. It was a tremendous success and all of the 624 present appreciated the efforts of the alumni and the good nuns of the Home. New officers for the year were installed by an eleven-year-old boy, Kenneth Schoelhammer.

Several letters of appreciation and acknowledgement were read. One was from Mayor Darst in reply to our comment on the Christmas Display and another from Sister John Bosco for our donation to the St. Elizabeth's Settlement.

Guest speakers of the evening was Anton Niemeyer, City Alderman. He spoke interestingly on the various problems facing the City, chief among which are the traffic and transit problems.

Father Wempe, Spiritual Director, again stressed the importance of attendance and attention at the meetings, commending the goodly number present for their interest.

Next meeting was scheduled for Monday, March 2, 1953, at Perpetual Help Parish Hall at 8:15 P.M. Mr. Herman Kohnen is District President.

Rochester, New York

At its most recent meeting, conducted on February 19, the Rochester Branch of the CV voted to support a bill pending in the State Assembly which would make Good Friday a legal holiday. The organization also decided to oppose another bill which would create a commission to study matrimonial matters. The Rochester CV opposes the creation of such a commission on the ground that it would tend to liberalize the comparatively strict statutes regulating divorce in the State of New York.

Edward Micek led a discussion on the CV declaration adopted at the St. Louis convention referring to assistance for displaced persons and expellees.

Reporting for a committee established to secure associate members, August M. Maier discussed a plan formulated by his committee. His report was approved.

Election of officers was held with the following results: Joseph H. Gervais, president; Edward Micek, first vice-president; Harold Hetzler, second vice-president; Perry Finks, secretary; Otto Bauknecht, treasurer; Stephen V. Kuchman, marshal; Executive Committee members: August M. Maier, Louis Ammering, William Roeger, Andrew Albrecht and Anthony Kehring. The Rev. Frederick Fochtman, C.S.S.R., is spiritual advisor of the Branch. A religious ceremony of installation of officers will be held in St. Joseph's Church at 3:00 P.M. on Sunday, March 15.

Philadelphia

The activities program of the Volksverein listed an address to be given by Donald A. Ostrander on February 22 and an illustrated lecture by Rev. Henry J. Steinhagen on March 15.

Mr. Ostrander has recently returned from a six-year tour as chief of the CARE Mission in Berlin. Father Steinhagen will show films taken by him on his trip to Lourdes, Fatima and the Eucharistic Congress in Barcelona.

Kansas

St. Joseph Society of Ost was host to the inter-parochial meeting which assembled on January 27. The genial pastor of St. Joseph's Parish, Rev. Leo P. Debes welcomed an enthusiastic audience which included 230 laymen and 9 priests.

The guest speaker was Judge W. J. Jochems. He spoke on the wave of bigotry now sweeping our nation which is asserting itself principally in the vicious attacks being made on parochial schools. He went on to denounce the wrong interpretation placed upon the First Amendment by those who oppose religious education on the grounds of the so-called principle of separation of Church and State.

Judge Jochems cited several court decisions in which religious schools would be involved. He referred to the Supreme Court decision on the Oregon School Law in which the highest tribunal in our land stated that "the child is not the creature of the State." Reference was also made to the Billard Case of Topeka of 1904, the Piqua Case of 1951 and a Nebraska law regarding

the teaching of foreign languages which was held unconstitutional in 1923. At the conclusion of the lecture the delegates received a pamphlet on the school question from the Central Bureau entitled "Who Are the Enemies of the Public Schools?" A new ceremonial for initiation of members into societies affiliated with the Catholic Union of Kansas was demonstrated to the meeting. A similar demonstration had been given at the State Convention in November. The ceremony was received very favorably.

A social hour followed the meeting. Walter Bergkamp is president of St. Joseph's Society.

To the Members of the Central Bureau Assistance Committee:

HAVE YOU SEEN the New Central Verein pamphlet "Who Are The Enemies of The Public Schools?" At least thirty thousand copies are going out from our Bureau to every corner of our land!

Here is proof again of the unrelenting struggle waged by our Central Verein for the parochial school and the colleges that teach truth under Catholic auspices.

Here is proof again of the effectiveness of our Bureau—the power house of our venerable century-old organization.

Certainly we owe that Bureau our best efforts, particularly we of the Assistance Committee who have been charged with the grave responsibility of helping to keep it solvent.

Our 1953 Campaign is moving along slowly, with a little more than twenty per cent of the full quota in. Eighty per cent must still be collected, and that means considerable work on the part of all of us.

In about two weeks a report of all income, *by states*, will be made to all of you committee members, to the Bureau, and to the national officers. If you have any money that should be sent in please mail it to me or to the General Secretary as soon as possible, so that the report will reflect the true picture of the campaign as of this time.

Please also send me a report of your activities and of your future prospects. This will be a necessary addition to make the report complete.

We have just observed the first anniversary of the death of Mr. Kenkel. Last August in St. Louis, Abbot Esser of St. Meinrad's, begged us to pray for his canonization. Let us do so by all means, but let us not forget, at the same time, that, in addition, we can best honor the memory of our great leader by doing our utmost to preserve and to guarantee the future growth of the magnificent institution he founded.

With best wishes for an abundance of God's blessings, I am

Sincerely yours,

R. F. HEMMERLEIN
Syracuse, N. Y.
Chairman

Visitors to the Bureau

ON FEBRUARY 4, Mr. Viktor Modler spent several hours visiting our institution. He is director of Catholic camps for young people in the archdiocese of Cologne and Paderborn, and the dioceses of Aachen and Muenster. Of the 160,000 young people in the camps, most have lost their parents in the cruel expulsion from their native cities and towns which took place shortly before and after the close of the war.

An old friend of the Bureau returned for a visit on February 24. He is Father Louis DeBoeck, C.I.C.M., a Belgian Father who labored in the Philippines. He contributed a short series for *SJR*, April and May, 1946, titled "Two Months Among Yamashita's Last Men." "The Central Bureau is home to us missionaries," said Father DeBoeck, as he took his leave.

Mission Appeals

A MILL HILL FATHER in West Africa pleads for help for his poor mission. He writes:

"Without any fear or exaggeration, I can say that Bangem is and will be for some time the poorest of our missions in the Cameroons and it is said that the Cameroons is one of the poorest missions in Africa. If you can help us from your reader's contributions to poor missions or from other sources, you can rest assured that the money has been directed to a most deserving case. As the mission is at least two day's walk from the nearest road, development will be slow until we persuade the people to make a road. However, with the help of God and some good Catholics, we propose to begin with a shelter for the Fathers. Later, we will try to put up a school building so that our school can qualify for Government grants. After that, the road must be built so that the people can sell the coffee which they have recently planted on a rather large scale."

From Father J. K. in Travancore, S. India:

"I received your kind letter dated November 28 and the enclosed draft of \$10 and thank you very sincerely for the same. . . .

"We are conducting a High School for the girls of the locality. We will be very much obliged if you send some secondhand books for the school library and magazines for the reading room."

One cannot help being touched by the plaintive cry coming from an old missionary in South India. He writes:

"Here are more than 2,000 Catholics and 12 times that number of pagans, all wallowing in utter poverty and misery, living in huts and hovels, dressed in dirty stenchy loin clothes, an easy prey to the Communists and their foul propaganda. Nay, almost all my Catholic young men are in the firm clutches of the enemy."

As many as 75 per cent of the college students in Tokyo, Japan, are either Communists or Communist sympathizers, Father Thomas J. Prendergast, Maryknoller from Utica, N. Y., who has worked among them, estimates. Commie agents, he says, can be found indoctrinating students on the street corners around every college in the city. Some students get money from the comrades to finance their schooling, which they are expected to repay by working for the party when they finish college. Students paid by cell leaders also take an active part in the frequent Communist parades and riots in the city.

Catholic Herald Citizen
February 28, 1953

Recent municipal elections in the leading cities of Travancore-Cochin—India's most Christian State—have brought complete defeat to the Communists at hands of Nehru's Congress Party.

In losing its former city strongholds, the Communist party in Travancore-Cochin has suffered one of the worst election defeats in its history. So dramatic was the success of the Congress Party that its leaders are now talking in terms of a state general election which they believe would considerably weaken, if not destroy, the present Communist strength in the state legislature.

E. J. ANTONY
The Prairie Messenger
February 19, 1953

The Census of Agriculture for 1950 indicated that 8.3 per cent of the Nation's farms had telephones. This is actually a smaller proportion of the total and a smaller number of farms having telephone service than in 1920.

In appraising the census results, it should also be recognized that probably less than half of the farms indicated as having telephone service actually have adequate service. In many areas—even in New England and in the high-income areas of the Middle West—most farm telephone service is provided by manual magneto equipment that was installed 30 to 40 years ago. Since World War II, very little progress has been made in the extension of automatic dial telephone service to the farms of the United States.

1952 R.E.A. Administrator Report
Washington, D. C.

Exploration for oil is now under way in Gabon, Madagascar and the Cameroons. Near Gabon, explorations began in 1928 around Pointe-Noire, a principal port of the Middle Congo, and at Pombou. Due to the difficult geologic structure, the soundings were no more than 2-300 meters deep. The search in the region of Mabora (Gabon), which was interrupted by World War II and recommenced in 1945, resulted in the discovery of oil but in insufficient quantity for exploitation. In 1951, the Société des Pétroles, SPAEF (the Oil

Company of French Equatorial Africa), after 15 drillings, reported oil at Lamborene near the lake of Azingo. Drillings are also in progress on the opposite bank of Ogooué river which appear worth developing.

The first drillings at Madagascar date from 1937, in the northwestern part of the "Great Island" and obtained meager results in the area of Folakara. Beginning in 1946, exploration was concentrated all along the west coast of the island. With a Wilson Giant Torcair the drilling reached a depth of 2,700 meters. Another search is under way at Saloanivo.

In the Cameroons, oil investigations are much more recent, having been undertaken for the first time during the dry season of 1951-2, in the region of Douala.

In French West Africa, exploration is being pursued in Senegal, the Ivory Coast and at Dahomey.

In all of these regions, prospecting for oil meets many obstacles, not least of which is the heat, combined even in the dry season with intense humidity.

The cost of such explorations is high; 80 per cent is borne by the State. In 1951, SPAEF paid 450 million francs (\$1,250,000) for studies in geophysics alone.

But at Gabon, the several small oil fields uncovered have strengthened the theory that this particular area, which is similar in geological structure to one of the richest oil and natural gas fields of Brazil, may eventually prove highly productive for the French Union.

France Actuelle, Paris, France
January 26, 1953

A request for 50 WHO pamphlets from St. Paul Seminary was made with this comment: "Since there have been so few who have answered these 'Progressive educators,' you have done a great service to the community by publishing this pamphlet. You are deserving of much praise. And as I have told Mr. Matt, this is an exceptional pamphlet, since it treats the subject with clarity and precision and with conclusive proofs which are missing in many publications. I sincerely congratulate you."

Governor Mechem of New Mexico recently disclosed that New Mexico, Arizona and California might soon begin joint tests to determine effects of sudden altitude changes on a motorist's driving capacity. The New Mexico Traffic Safety Bureau already has begun an analysis of auto mishaps on highway U. S. 66 during the past two years. Preliminary study indicates that rapid altitude changes may account for the fact that three-fourths of the cars involved in accidents near the continental divide are east-bound vehicles, coming from lower altitudes.

Whether thinner air slows down reflexes, makes low-country dwellers drowsy, reduces depth perception, affects vision or hearing—and what effects fatigue may have in all these matters—are the kinds of questions for which answers will be sought if plans for coordinated research go through.

State Government
January 1953

Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to
Central Bureau of the C.V.*

*Address, Central Bureau, 3835 Westminster Place,
St. Louis 8, Missouri*

Donations to Central Bureau

Previously reported \$6,592.27: Mrs. John Huether, N. Y., \$1; Junior CWU of Brooklyn, N. Y., \$2; Catholic State League of Texas, \$63.60; New York State Branch CCV of A, \$490; Rev. Paul Schmid, Ind., \$2; Sgt. Michael Bubick, N. J., \$5; NCWU of Chicago, Ill., \$5; Sundry minor items, \$1.03; Total to and including February 20, 1953, \$7,161.90.

Christmas Appeal

Previously reported: \$3,493.90; Albert A. Dobie, Conn., \$5; St. Elizabeth Soc., Shiner, Tex., \$5; J. R. Bartelme, Wis., \$5; Rev. Paul Bachman, S. D., \$5; CWU of Waterbury, Conn., \$5; Mrs. G. M. Hartman, Tex., \$1; St. George Br. 74 WCU, Chicago, Ill., \$5; Christian Mothers Soc., Cottleville, Mo., \$2; St. Mary's Altar & Rosary Soc., Catasaqua, Pa., \$5; Alfons Dittert, Mo., \$2; Quincy District NCWU, Ill., \$10; St. Joseph's Soc., Nazareth, Tex., \$10; Theo. L. Staub, Pa., \$1; Miss Margaret Hess, Conn., \$5; Holy Name Soc., Our Lady of Hungary Church, Northampton, Pa., \$10; Mt. St. Scholastica Library, Atchison, Kans., \$5; Dr. N. B. Dietz, Neb., \$15; Most. Rev. Daniel J. Gercke, D.D., Ariz., \$25; Rev. Thomas Durkin, Mo., \$5; Rev. A. Hemkens, Mo., \$3; Albert Schwinn, Wis., \$2; Miss Frances Sailor, N. D., \$25; Joe A. Grahmann, Tex., \$1; Holy Trinity Soc., Syracuse, N. Y., \$5; Holy Cross Benev. Soc., St. Louis, \$10; Rev. V. J. Mogelnicki, Mo., \$5; Home Council C. K. and L. of I, Belleville, Ill., \$10; St. Ann's Soc., Rockne, Tex., \$5; Stephen Stuve, Mo., \$1; Joseph Moser, Pa., \$10; Peter Mohr, Kans., \$5; Mr. and Mrs. W. F. Jobst, Mo., \$5; Omer Dames, Mo., \$5; N. Y. Local Br. CCV, \$25; Comm. 40 K. of St. J., Rochester, N. Y., \$10; John A. Masanz, Minn., \$1; Br. 2 K. of St. G., Pittsburgh, Pa., \$1; WCU of Lincoln, Ill., \$5; Theresia Lampe, Kans., \$2; St. Clemens Sick Ben. Soc., Chicago, Ill., \$5; Br. K. of St. G., Pittsburgh, Pa., \$10; CWU of St. Boniface Parish, Ft. Smith, Ark., \$10; Sod. of B. V. M., Seven Holy Founders Church, Afton, Mo., \$10; Ss. Peter & Paul Verein, Karlsruhe, N. D., \$10; St. Boniface Holy Name Soc., Sublimity, Ore., \$15; California Branch NCWU, \$25; Wm. F. Hemmerlein, N. Y., \$5; St. Anthony's Soc., Harper, Tex., \$5; John A. Mroshinski, Pa., \$2.50; Br. 72 K. of St. G., Bethlehem, Pa., \$5; St. Elizabeth Soc., Melrose, Minn., \$5; St. Joseph Ben. Soc., Milwaukee, Wis., \$10; Christian Mothers Soc., Scotland, Tex., \$5; St. Gertrude's Convent, Cottonwood, Ida., \$3; C. K. of A. Br. 993, Morrilton, Ark., \$10; A. J. Benning, Wis., 50c; Nick Schumacher, Ia., \$5; John Baumgartner, N. D., \$5; Rev. C. F. Moosman, Pa., \$10; T. J. Dirksen, Ill., \$25; Total to and including February 20, 1953, \$3,936.90.

Chaplains' Aid Fund

Previously reported: \$337.00; New York City Inc., N. Y., \$50; St. Louis & Cty. District League, \$13.50; St. Francis de Sales Benev. Soc., St. Louis, \$4.26; Total to and including February 20, 1953, \$404.76.

St. Elizabeth Settlement

Previously reported: \$17,755.25; Greater St. Louis Community Chest, \$3,500; From children attending, \$1,175.64; Total to and including February 20, 1953, \$22,430.89.

European Relief Fund

Previously reported: \$1,007.00; Rev. Joseph Wue C.S.Sp., Mich., \$5; NCWU of Delaware, \$20; Mrs. Anna Alles, Del., \$5; Jos. A. Dockendorff, Ill., \$5; St. Francis Convent, Springfield, Ill., \$10; St. Gertrude Convent, Cottonwood, Ida., \$8; Total to and including February 20, 1953, \$1,105.00.

Catholic Missions

Previously reported: \$7,115.51; Sisters of the Holy Ghost, Putnam, Conn., \$1; N. N., Mich., \$700; Joseph's Provincial House, St. Paul, Minn., \$5; Junior CWU of Brooklyn, N. Y., \$5; Our Lady of Sorrows Med. Mission, St. Louis, \$5; Mrs. Charles Palazzo, Mo., \$50; Rev. V. T. Suren, Mo., \$51; Mrs. P. Mueller, Mo., \$5; Loretto Abbey, Toronto, Can., \$10; New York Branch NCWU, Inc., N. Y., \$10; C. S. C. M., Nazareth, Ky., \$4; St. Joseph's Hospital, Milwaukee, Wis., \$20; N. N. Mission Fund, \$30; St. Francis Convent, Springfield, Ill., \$20; Joseph Spexarth, Kans., \$12.50; St. Gertrude's Convent, Cottonwood, Idaho, \$9; Mrs. R. Rohman, Mo., \$2; Rev. R. B. Washington, Va., \$1; Miss M. Buggle, Mo., \$60; Rt. Rev. Msgr. Jos. Vogelweid, Mo., \$180; Mrs. Josephine Lange, Mo., \$5; Rev. J. A. Bartelme, Wis., \$2.50; Mrs. M. Ladewig, Mo., \$10; Total to and including February 20, 1953, \$8,504.51.

Gifts in Kind

were received from the following men and organizations of men up to and including February 20, 1953.

BOOKS: Rev. A. Stumpf, Mo., (8 books).

MAGAZINES and NEWSPAPERS: Franz Jungbauer, Minn., (magazines); Ben Weber, Tex., (magazines, newspapers); J. B. Wermuth, N. Y., (S.J.R., 1952); Adam Eifler, N. Y., (German newspapers); John Ahillen, Mo., (magazines).

MISCELLANEOUS: S. Stuve, Mo., (miscellaneous articles).

The sixth and last volume of the history of Norwegian shipping, spanning a thousand years from the Viking age to 1914, was recently published in Oslo. Authored by a team of about 20 experts, under the general editorship of Professor Jacob S. Worm-Mueller, it required 40 years of work.

Altogether the six volumes contain 7,000 pages and more than 3,000 pictures, illustrating every aspect of Norwegian shipping. Much of the material covering developments during the past 20 years was obtained by personal interviews with seamen and ship-owners.